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A SECRET WORTH KNOWING.

A TREATISE

ON THE

MOST IMPORTANT SUBJECT IN THE WORLD:

SIMPLY TO SAY,

INSANITY,

THE ONLY WORK OF THE KIND IN THE UNITED STATES,
OR, PERHAPS, IN THE KNOWN WORLD, FOUNDED
ON GENERAL OBSERVATION AND TRUTH.

There are other Medical books which treat on Insanity, but comparatively few to the population, and none written by an Insane man. This contains a short History of the Author's case—giving the General Causes which produced the Disease on him individually, Manner of Treatment and Termination. Giving the only Treatment by which a Cure may be effected, the Manner of Detecting the Disease, and the Duties of Sane Parents towards the Insane offspring of their bodies; with some general remarks upon Idiotism, the Jurisprudence of Insanity, Suicide, &c.

BY G. GRIMES,
AN INMATE OF THE LUNATIC ASYLUM OF TENNESSEE.

NASHVILLE, TENN.

.....
1846.

DISTRICT COURT OF THE UNITED STATES }

For Middle Tennessee District:

BE it remembered, that in conformity to an act of Congress of the United States of America, entitled "An act to amend the several acts respecting copy rights," on the 23d day of June, 1845, and in the 69th year of the Independence of the United States, GREEN GRIMES, of said District, hath deposited in this office the title of a book, the right whereof he claims as proprietor, and which is as follows, to wit: "A Secret worth Knowing—A Treatise on Insanity, giving the General Causes, Treatment to effect a Cure, Jurisprudence of Insanity, Suicide," &c., &c.

JACOB M'GAVOCK,

Clerk of said Court.



LUNATIC ASYLUM, }
NASHVILLE, Tenn., 17th May, 1845. }

This is to certify that Mr. G. GRIMES is now an inmate of this Institution, and has been since June, 1842; that since he has been here he has written a book styled "A Secret worth knowing—A Treatise on Insanity," and other subjects therein contained, and that his condition is as represented in said Book.—We furthermore certify that it was written in the officers' room of said Institution, and that the manuscript is original, from under his own hand and pen. Given under our hands the day and date above written.

JNO. S. M'NAIRY,
Practising Physician of the Lunatic Asylum.

CHARLES HARRISON,
An officer of the Asylum.

DAVID R. DANIEL,
Agent of the Asylum.

GEO. W. MURPHEY,
An Officer of the Asylum.

R. C. K. MARTIN, }
JNO. M. HILL, } Trustees.
JOHN D. KELLY, }
J. P. W. BROWN. }

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PREFACE.

IN laying this work before the public I have but two motives in view, one of which is to enlighten the people on what I conceive to be one of the most important subjects in the world, especially to the young and rising generation, and those and the friends of those who now are or may become mentally diseased, and which I conceive to be a duty due them from me.

I have written it upon a pure conviction, believing that it will be a good family guide for parents, guardians and young students of medicine, and, in fact, I will venture to say, that any reader will be able to receive good advice from it.

The minister of the Gospel would doubtless contend that the ministry was the most important subject in the world. The editor of a public press would contend with the minister that the editorial department and the freedom of the press was a subject of much greater importance. The financier would perhaps equally contend with the minister and the editor that the subject of finance was of still more importance. The merchant would contend that the mercantile business was also a very important subject. The lawyer would also contend that the practice of law was a subject of great importance. The mechanic perhaps might say that the subject of mechanism was one of vast importance, and the farmer, as a matter of course, would equally contend with all that agriculture was a subject of still much greater importance, as the fruits of the earth are requisite to sustain life.

I might extend inferences through the different and variegated

pursuits of life, and I am free to allow every one the liberty of exercising their various opinions upon the importance of the leading subjects of the day, but, in the mean time, I hope they will be equally free to extend towards me the liberty of contending with all, that I believe the subject of insanity to be one of the greatest importance in the world, and it is a point given up by all men, with few exceptions, that the discovery of the healing arts, and more especially that of detecting and healing the awful malady termed insanity, is the most important, and should stand number one among all other subjects.

In the first place, that I may be able to throw all the light that I am in possession of, I will be compelled to give a short detail of my own case, and in doing this I will have to make use of initials in lieu of individual names to unfold it, to which I hope no person will take exception, as it is not my design to personate or try to blast the prospects of any lady or gentleman, but desire that the book, upon its own merits, shall rise or sink.

The other motive that I have held in view is to enable me to raise some small means, by which I may be able to reasonably feed, clothe and educate my children. Relative to the plausibility of the motives, I leave the reader to judge.

In giving you a statement of my own case, I will have to commence at quite an early period of my life; I will even begin at my birth. Some persons may object to be governed by this book upon the ground that it is written by an insane man, but for that very reason they should not hesitate to be governed by it, as it is reasonable to suppose that a man who is diseased knows more about that particular disease than one who is not.

I have been credibly informed that it is rumored in some parts of the country that I have compiled this work for the benefit of some other individuals, and that the manuscript is not my own production. In contradiction to this report, I can safely assert that no man on earth has any interest in it or the proceeds, except to receive the usual pay for services in the publication, and to agents for vending, &c.; and as to its not being original, I give a

certificate, on a preceding page, from the practicing physician, officers and trustees of the Lunatic Asylum, from under their own hands, signed officially, who are knowing to the facts, which certificate is sufficient to convince any rational mind that the rumor is utterly false.

The "Secret worth Knowing" will be sold by retail at fifty cents per copy. Country merchants and others who reside at a distance from Nashville, and who may wish to procure the work by wholesale, will receive twelve copies upon the remittance of a five dollar current bank bill to the author or to the editor of the Nashville Union, by the first mail thereafter. Also, upon the remittance of one dollar, two copies will be sent. Correspondents will give their address and post-office, and great care will be taken to fill their respective orders.

All communications except from regular appointed Agents must be post-paid.

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THE AUTHOR'S CASE.

THE writer was born in Orange county, State of North Carolina, on the 12th of February, 1809. My father emigrated to Maury county, Tennessee, in the fall or winter of 1811, at which time I was about two years old. He was one among the first settlers in that part of Tennessee: he was not rich, neither was he poor, but in ordinary circumstances; he was well enough off to live free of embarrassment. He purchased one quarter-section of land, lying twelve miles south-west of Columbia, on the waters of Big Bigby, and within one mile of the town of Mt. Pleasant, then a cane-brake in the wild, howling wilderness, and inhabited by red men and the wild beast of the forest. I was the youngest son of eleven in succession, two of whom died young; I had two sisters, who were the first and second born. It was my misfortune to be bereaved of my maternal parent at twelve years of age; I was then loved by all who knew me; my sisters and elder brothers were all grown to be men and women, and were becoming incumbent with the cares of the world and their families, except one, the next youngest brother to me that was then living. He as a matter of course, was my favorite brother, as we were the only two left at home and were play and school-fellows.

When I was about fourteen years of age, my father, as is usual with most men, married a second wife and brought my brother and myself a step-mother, who, in about a year afterwards, drove my brother from my embraces to seek a home among strangers. He bargained to live with a Parson S——, then a stationed preacher and teacher of the Cherokee, Chickasaw or Choctaw Indians—I do not remember which—and on his way to the Agency, in crossing Bear creek, twelve miles west of Colbert's Ferry, on Tennessee river, he came to a premature death by drowning. I hope his spirit has taken its heavenly flight; I loved him well, for he had always acted the part of a brother towards me. I loved him as dearly as I did my own life. There are brothers in the flesh and there are brothers indeed—he was my brother indeed. Hence upon this loss I became partially insane; the disease assumed the character of moral insanity—melancholy depression.

In a short time afterwards my clothes were thrown out of my

own father's house, and I driven from his mansion and embraces to seek a home among strangers before I was of an age sufficient to act for myself. I never would have left his fireside if I had not been driven from it by one who should have looked upon me with a mother's eye and assisted in properly raising me. But I was driven from the mansion of those whose duty it was at that time to protect me.

I went to my eldest brother for advice and protection; he was the eldest and I the youngest. Who should a boy go to for advice but a brother? He refused me advice—telling me that I was a worthless fool, and ordered me off to take care of myself, stating that he did not care what become of me. I then went to another brother and made the same application, and expressed a desire to make his house my home. I met with the same refusal, but not in the same abrupt language. This brother promised me that if I became incapable of taking care of myself at any time in the course of my life, he would act in the capacity of a father towards me instead of a brother; but my great misfortune was that he never complied with that promise until it was forever too late. I became weary of seeking a home among brothers—hence I was at a loss to know what course to pursue, having thus been driven from the embraces of those whom I loved above all others. However, being possessed of enterprise and an energetic spirit, I concluded in my own mind to become a mechanic; so I set about learning the trade of a dresser and builder of stone, which I followed, together with farming on a small scale, for something like seven years. In justice to my father, I must here say that in the division of his property he gave me an equal portion with my other brothers, or perhaps more than some of them. But my advice to him then was to keep his property in his own hands and take care of his insane son. My portion yielded me some five hundred dollars, the principal part of which I expended in trying to have myself healed the best way I knew how.

At about sixteen years of age I had become convicted of sin and convinced of the necessity of an interest in the atonement of a crucified Redeemer. I attended the first camp-meeting ever held at English's camp-ground, near Shilo meeting house, in Maury county. I became awfully convicted during the three o'clock sermon, on a Sunday evening. It was a remarkable circumstance, and if it will not be an intrusion upon the reader I will give a short and comprehensive account of my conviction and conversion, as I conceive that the subject of religion was one of the subjects that produced fanaticism.

Five other young persons and myself went to the spring to get some cooling refreshment that flows from the bowels of the earth. While at the spring a friend and acquaintance of mine made a profession of religion in the woods and came to his tent

shouting. Some one of the company inquired what caused the noise. I wickedly replied that I supposed another dog had professed religion. We walked up to his tent, when he took me by the hand and exclaimed: "Young man, without religion you are forever lost!" I saw a perceptible change in his countenance and expression from what was usual with him. It struck my heart with terror, and I turned and walked across the campground to a brother's tent. I thought every step I made would be the last; it seemed as if the ground would open and swallow me up; every thing looked dull and dreary; the way of life to me seemed to be hedged up and impassable. I, however, made out to get to the tent, and, like Saul of Tarsus, fell flat on my face upon the ground. I lay for awhile in this position, then turned upon my back. Every sin that is usual for boys to run into, and that I had been guilty of, came across my mind and bore me to the earth as with the burthen of a heavy yoke. I thought I was on the brink of an awful precipice, ready to plunge into irrecoverable woe at the touch of the brittle thread of life. I lay in this condition for the space of three or four hours, and I could not have got upon my feet to have saved my life. All at once, as quick as thought, this heavy load of sin and guilt was removed, and I, lifted up by a higher power than man, placed upon my feet. A brilliant light shown in my soul, and my first exclamation was, "Glory be to him that ruleth on high!" Every thing wore a different aspect—the people looked lovely, and I thought even the trees of the forest were making their obsequiance to the Creator of the world. Things I once loved I now hated, and things I once hated I now loved: in short, I loved every body and every thing but sin, and above all I loved Him who had so mercifully pardoned my sins and gave me this foretaste of Heaven. The change was just as perceivable to me as the ink on this parchment now is to the reader. I saw with the eye of faith, not with the natural eye, the image of the Son of God clothed in a white robe, with the injunction, "Follow thou me and I will make thee fishermen of men." I do not pretend to say that I heard these words spoken with my natural ears, but these impressions were at that time made on my mind. A new song was put into my mouth—even praises to the Lamb of God that taketh away the sins of the world.

I love to see the glowing sun
 Light up the deep blue sky,
 Along the pleasant fields to run,
 And hear the brooks flow by.

How fresh and green the trees appear;
 What blooming flowers I find;
 O, surely God hath placed them here
 To tell us he is kind.

To Jesus let all children come,
 For he hath said they may;

His bosom then will be their home,
Their tears He'll wipe away.

The beasts that on the herbage browse
All thank him different ways,
And little birds upon the boughs
Sing sweetly to his praise.

Shall I alone forget to thank
The God who made us all?
I'll kneel upon this mossy bank
And on my Maker call.

Though I am but a little boy,
Yet I to God belong;
His works are full of love and joy,
And He will hear my song.

If such a change as the one above alluded to be religion, I once had it. Some of my readers might come to the conclusion that if I ever had religion I have it yet. I will give my views more fully in the latter part of my book on this subject, under the head of "The Possibility of Apostacy." All the men in the world cannot convince me, upon mature reflection of the matter, (since my mind has been a little more composed than it was in 1842) but what I was once a converted man of God. I know all about religion, still I fear I know nothing about how I lost sight of this good spirit. God only knows—I can't tell. However, I was taught to believe in the impossibility of Apostacy, which I conceive to be a dangerous doctrine to preach to a young convert.—It is best to encourage them to prove faithful until death, that they may receive a crown of life.

At about seventeen years of age I became anxious to connect myself with a religious family. Having been driven from the embraces of my own relatives, I thought it advisable to form a connexion with religious people that I might receive religious instruction. Hence I married the daughter of an old minister of the Gospel, hoping to receive the advice of a father both temporally and spiritually, which I did receive at his hands for a few years: but when I became more insane (the disease assuming the character of monomania, originating from moral insanity in the latter part of 1832, at which time I was living on Cathey's creek, in Maury County, and about twenty-three years of age,) he unfortunately took the wrong view of my condition, and began to cease giving me parental advice and commenced abuse, turning his kind treatment into evil treatment, which made me sink into a further state of despondency. During the seven years above alluded to, and within about two years after I was married, I was violently attacked with billious or nervous fever. I sent for a physician within twenty-four hours. His course of treatment was to take one quart of blood from the arm, give a severe emetic

sixty grains of calomel and twelve calomel pills, all in the space of thirty hours, which was sufficient to kill a man in health.—From that attack I never fully recovered, though I have no doubt the physician prescribed the course that he thought the most advisable. It perhaps would not be amiss to remark here that two years out of the seven I lived the life of an overseer, or manager of a plantation, for a Judge K——, then residing in Maury county. I found in him a gentlemen, but my employment an unpleasant business. During all this time I was a member of the Methodist Episcopal Church, and a part of the time a class-leader—living in the enjoyment of religion and in the favor of God.

Isaac was ransomed while he lay
Upon the altar bound;
Moses, an infant, cast away,
Pharoah's own daughter found.

Joseph, by his false brethren sold,
God raised above them all;
To Hannah's child the Lord foretold
How Eli's House should fall.

David the lordly lion slew,
And o'er Gath's champion trod;
Josiah from his boyhood knew
His father David's God.

Children are thus Jehovah's care,
Thus youth may seek his face,
Since his own son he did not spare—
With him he gives all grace.

Grace, like the young of whom we read,
In him to put our trust,
Who proves in every time of need
As merciful as just.

Lord while like them our course we run,
Be our Almighty friend,
And in the footsteps of thy Son,
Conduct my readers to the end.

Would no Pharoah's daughter or Joseph's brethren wear the laurels of finding me when a boy?

We will again return to temporal matters. I defy man to produce one dollar of an unpaid debt that I contracted during this seven years of my life. I worked hard day in and day out, and though I was not growing rich I was living comfortably and doing well enough, had I have had sense enough to have known it. I would advise all young men to remain in the occupation to which they are brought up.

The reader will understand that I was laboring under moral insanity and monomania during these seven years. George

Washington, the father of his country and first President of the United States and one of the signers of the Constitution, and Thomas Jefferson, the third President of the United States and the framer of the Constitution, positively declared that no man should be punished for any crime he might commit when in a state of insanity. They furthermore declared that the insane shall be reasonably fed, clothed and furnished with medical aid at the expense of their respective States. This one clause was sufficient of itself to have immortalized those two noble spirits. Would to God their successors in office had followed in their footsteps and carried out the principles of their illustrious predecessors.

At the end of these seven years above alluded to, I had a sufficiency of household and kitchen furniture to live comfortably, a few hundred dollars in cash and cash claims on solvent men, that I had earned by my trade, and my stock consisted of four head of young horses, about fifty to sixty head of stock hogs; a small stock of cattle, principally milch cows, a small stock of sheep, about one hundred and fifty barrels of corn, with other provender, plenty of poultry, &c., and a good trade which I was master of, and was indebted about fifty dollars. On this I had a wife and three small children to support.

I had a friend X——, then living in the town of Mt. ——, in the State of T——, who was raised behind a merchant's counter and then engaged in the mercantile business with a Mr. B. My friend X—— had been, so far as I knew, a warm friend of mine from our first acquaintance in boyhood. I was his true friend at the time and thought him to be mine, though I sometimes had fears of his friendship. He proposed to me to sell all the property I could spare and vest the proceeds in a small stock of goods, and open a business at some country stand that I might select—telling me that it was the only business and the only road that led to fortune and fame. Allured by the hope of wealth and charmed by the voice of fame, and he representing himself to be solvent, (though he was insolvent, but kept his condition concealed from me) and promising that I should share equally and to give me all the advice requisite to facilitate business, I finally consented and sold all the property I had except my household and kitchen furniture, one horse and some milch cows. He thus led me from a trade that I was brought up to and a master of into one that soon became master of me, and induced me to sell things that were real and vest the proceeds in things that were not real; he made me rich in one night on paper by his extravagant calculations, and made every thing look very pleasing.—Consequently we purchased a small stock of dry goods and groceries, amounting to about fifteen hundred or two thousand dollars. I took them to Swan creek, in Hickman county, and opened business in the name of my friend and myself. He did not ad-

vance one dollar as capital in the concern. I sold by retail on credit and some for cash, and for the first two and a half years I did well—my balance sheet showing a nett profit of about five thousand dollars. I replenished our stock quarterly at Nashville. During this time new banks were springing up every where, and money was quite plenty. At about the expiration of this time my friend X—— purchased his friend B.'s stock of goods and property for himself and me. He was so much pleased with my course in business that he made the purchase without my knowledge or consent, having had no previous understanding with me on the subject of the trade, which was contrary to my wish. By this time the old concern of himself and friend B. had become in quite an embarrassed condition; and in my absence, without having said one single word to me on the subject, he drew bills on a commission house in New Orleans to the amount of some six or eight thousand dollars (I never could ascertain the precise amount as I had no way to find out only through him, and he would not tell me) in the name of the new concern, and used the proceeds to pay the debts of the old. He purchased cotton at a high price to meet said bills, upon the sale of which cotton we sustained a loss of four thousand dollars, which brought the new concern into an embarrassed condition with the old. I was not well pleased with this treatment, nor with the idea that what I had accumulated in the two and a half years should be thus swept from me by the intrigues of a man who professed to be my best friend. It caused my confidence to be further shaken in him, and I therefore proposed that we would dissolve partnership, that I might return to a farm and my trade. But he boasted that he had me under his thumb—just where he wanted me, and there he intended to keep me. In the mean time he had promised faithfully that if I should become mentally deranged at any time during the existence of our partnership, he would see to my proper treatment until I recovered. He professed to have a perfect knowledge of the disease, and wished for a violent case that he might show the people how he could effect a cure. I was laboring under this awful malady at that very moment, and repeatedly asked his opinion, candidly, in regard to my case—expressing my opinion that I was a fit subject for the Lunatic Asylum at Nashville. He made light of my fears of insanity, and said that the institution at Nashville was not intended for people of my class—that I would not be received there, and that it was designed only for the rich and great of the land. He said he would have nothing to do in placing me there, and was glad no one else would. He wished to keep me at home that he might cheat, defraud and abuse me. He thus compelled me to do the hardships and drudgery of the concern for ten years, and I a dying man! These circumstances caused the disease to change its form from moral insanity and monomania to mania or raving madness,

accompanied with epilepsy, about the time or soon after he drew those bills on New Orleans. The banks in parts of the United States began to suspend specie payments, and the moneyed concerns of the country became dull and dreary. I made fine collections during these two and a half years, and in the mean time, during the winter season, bought live pork of my customers and sent it to Alabama, which yielded a small profit. My friend X——received through my hands twenty thousand dollars, more or less, and how he applied it he and his God only knows—I cannot tell. He would draw instruments of writing, or bonds, and read them over to me, affirming that they were just as he read them, and the gentleman in whose favor they were drawn was in a great hurry—that it was unnecessary for me to read them, but to sign them quick—saying that he would take no advantage of me, &c. When, however, these writings were presented for liquidation, they turned out to be entirely different to what they were at first represented.

I made some improvements during this time, and from the one store grew a little village styled Palestine, which was in a prosperous condition. This brought me up to the spring of 1835, when I visited Philadelphia, by the way of Wheeling and Baltimore, for the purpose of replenishing our stock of goods. In the mean time I had become partially deaf, originating, I suppose, from the attack of billious or nervous fever before alluded to. At times I could hear as well as any man—then again it would be that I could not hear more than every third or fourth word and would have to guess at the balance. For six weeks, at one time in my life, I could not hear it thunder. Then again my hearing would return. What would the reader say of a man who would seek advantage of another while in this condition? God commands us to do unto others as we would have others do unto us. Thus I was first cheated out of my property and money and then defrauded out of the privileges of a free but insane citizen, guaranteed to me by the laws of my country.

I remained at this town of Palestine for three years longer, struggling hard to recover the loss sustained upon the cotton purchased by Mr. X——, all of which time he was leading an unfortunate brother of mine (who was, like myself, laboring under insaniy) into endorsement after endorsement and one eternal bondage after bondage, endeavoring to repair the old concern with the means and upon the credit of my brother and myself.—My brother was not to blame for my misfortune nor I for his, for we were both dethroned of mental powers. I would not ask him to endorse for us, neither would I ask any other person, except in a very few instances, for I knew there was danger. I am told now that Mr. X—— is circulating a report that I was the cause of his embarrassment. After the above statement, I leave the reader to determine who produced the insolvency—the party

that was solvent at the time the partnership and endorsements were entered into, or the party that was insolvent. My brother and myself were solvent, and X—— and his brother were insolvent—which brother of his led me, in the mean time, into an endorsement with him upon an administration bond of ten thousand dollars, upon which endorsement my credit sunk twenty-five per cent. in one month right at home. But the bond was signed and filed in the clerk's office and it was then too late to recall it. They professed to be my warm friends, but were my secret enemies—my life was at stake every hour, and instead of assisting me in time of need they were running about the streets and through the neighborhood hunting up and circulating evil reports against me, and seeking every advantage of me in their power.

During the last three years I did business in Palestine, I found an increase in the sale of goods, but a decline in collections that did not count well. I became weary of the business and sold out the property and stock of goods to one of my former clerks and a neighboring mechanic. The sale amounted to about five thousand two hundred dollars, and I, maniac-like, placed the bonds in the hands of Mr. X——, besides sending him, for the previous three years, by his spies and runners, all the money I could collect, say about fifteen thousand dollars, more or less. I placed the books and notes on our customers in the hands of our successors in business together with a former clerk, to act as my agents in the collection of the money due us at that place, which was at that time between twelve and fifteen thousand dollars—determined in my own mind to return to a farm and aid personally in winding up the concern.

This brought me up to the first of January, 1838. In a few days after this I was persuaded by this man X——, my partner in business, to visit the town of Carrollville, Wayne county, Tennessee, and purchase a half acre lot and appurtenances, together with a stock of dry goods, which purchase I made at his strong solicitation, amounting in all to about eight thousand dollars, and opened a new business in the name of Mr. X—— and myself. I visited Louisville, Kentucky, for the purpose of replenishing our stock of goods, while my partner was at home shaving off notes, drawing bills and getting our own paper discounted in bank, receiving all the money collecting at Palestine, leading the honest yeomanry of the country into endorsement after endorsement, and driving me through thick and thin, wet and dry, heat and cold. We ordered a stock of goods from New York in the spring of 1838, for both houses, fifty-five miles apart. In addition to this, I received a lot of groceries from New Orleans on consignment, consisting of two hundred sacks of coffee and a small lot of sugar, and was supplied with salt on consignment during my stay in business there. In addition to this I re-

plenished our stock of dry goods occasionally from Louisville, by orders, and groceries from New Orleans. I remained in business there two years, and during the time the sales for groceries and salt on consignment amounted to twenty-five thousand dollars cash, and the same amount for dry goods, more or less—not recollecting the precise amount—all this time sending groceries to supply my partner's store, and remitting him all the money I received for sales and collections, amounting to the amount of the sales, except what I paid over for salt and groceries on consignment, and even sent him a large portion of that money. He kept up his spies and runners all the time to receive money and prevent me from running away. I can inform the gentleman that I never run away except in imagination—I run beside myself, as a great many other men have done. He never sent to me for money but what I sent him all I had—reserving only a few dollars to buy provisions to sustain life. I sent him two thousand dollars, at one time, and three thousand in a few days afterwards was counted out to him by the writer, with a faithful pledge that he would replace the whole five thousand at any time when called for. I sent for it in the space of two or three months afterwards, and also sent a one thousand dollar bank note by the clerk to be changed. I was under a hard press for the money at the time, but instead of sending me the five thousand dollars, he used two hundred out of the thousand dollar bill, and sent the clerk back with eight hundred dollars. When he would get all the money I had he would abuse me for not having more—still drawing bills and buying cotton to meet said bills, to pay the debts of the old concern. I was taken suddenly sick in the fall of the last year—two doctors were called in and Mr. X——sent for. My family were sick also. My disease was pronounced congestive fever, but they never thought of crying out insanity—the doctors either forgot that word or had never learned it, and they poured enough calomel into my system to have killed a horse. They treated the case as a common fever—no protective measures were adopted either by my friends or physicians—at least if there were I never could discover it, and I watched with the eye of an eagle to see if any of them would make one bare effort at any time in my life beyond that of an ordinary sane man. Such effort was never made until I arrived at my present condition. Mr. X——remained all night and part of next day, administering upon my estate, and I a dying maniac. I noticed in his administration that he was smart enough to carry all the money off with him. It is best not to administer upon a man's estate while dying—you perhaps might shorten his days by it. A man likes to see his friends when he is sick, and he also likes for them to take care of him until he is well. One of the doctors went off in a few days, pronouncing me a dying man, and the other said I was getting well. I finally recovered par-

tially from my sickness, as did my family also—none of us quite died that season, but came very near it. My life was in the hands of my God, but every thing else I had was in possession of my friends and physicians. In justice to the two young men in my employ as clerks, I believe they did the best they could under the circumstances.

The reader will perceive that Mr. X—— received through my hands, from first to last, in cash, cash claims and groceries, upwards of one hundred thousand dollars. At the end of this two years I determined in my own mind to sell out at Carrollville and wind up the dreadful machine. I accordingly sold out to a neighboring mercantile firm, and the sale of the lot and improvements thereon, together with the remaining stock of goods, amounted to about eight thousand dollars. I sent Mr. X—— the bonds received on said sale. He certainly should have grown very rich by this time. I purchased a small farm about five miles from town and moved my family out to it for health during the next summer, which brought me up to 1840. The bosom companion of my youth, and whom I loved above all others, was taken from me by the God who gave her, together with my youngest daughter. In the mean time Mr. X—— was getting out writs to have me tried for my life; for what reason he did not know nor do I believe he cared—at the same time professing to be a friend to the insane. I would still cite him to the Lunatic Asylum, telling him that I was a fit subject for it. He had it in his power to walk across a camp-ground and save my life, but would not do it.

But his friend for nought he could abuse;
When aid was asked he would refuse;
Nor would he give a cooling drink
To save a friend from death's dark brink.

How holds the chain which friendship wove?
It broke—and soon the hearts it bound
Were widely sundered, and for peace
Envy and strife and blood were found.

The merriest laugh which then was heard
Has changed its tone to maniac screams,
As half quenched memory kindles up
Glim'rings of guilt and feverish dreams.

And where is she whose diamond eyes
Golconda's purest gems outshone,
Whose roseate lips of Eden breathed,
Say where is she the beautiful one?

Beneath yon willow's drooping shade,
With eyes now dim and lips all pale,
She sleeps in peace—read on her urn,
A broken heart—this tells her tale.

And where is he, that tower of strength,
 Whose fate with hers for life was joined?
 How beats his heart, once honor's throne—
 How high has soared his daring mind?

Go to the Asylum's room to-night:
 His wasted form, his aching head,
 And all that now remains of him
 Lies shuddering on a maniac's bed.

Ask you of all these woes the cause?
 The festal board—the enticing bowl
 Too often came, and reason fled,
 And maddened passions spurned control.

Learn wisdom then—the frequent feast
 Avoid, for there with stealthy tread
 Temptation walks to lure you on,
 Till Death at last his banquet spreads.

Then shun, O shun the enchanted bowl,
 Though now its draught like joy appears,
 Ere long it will be fanned by sighs,
 And sadly mixed with blood and tears.

When I came to get into the whole secret of the matter, Mr. X—— had led me into his financial concerns in bank to the amount of about forty-five thousand dollars, and about thirty thousand dollars to wholesale merchants and farmers, and bound me as endorser with him on broken paper for about seventy-five thousand dollars more—making in all, at the end of the ten years in which he was to make me rich, about one hundred and fifty thousand dollars—a nice way of making a man rich. The banks took from me, under the hammer, a house and lot worth two thousand dollars at two hundred, by what they called a kind of lien. This is a specimen of their course with most of my real estate and cash claims up to the time I was brought here. What they have done since I do not know, but they treated me like a stranger before. I thought they would have had some conscience in my case, as I was not personally the financier nor the borrower of their money. If they are disposed to act justly they will yet give me credit for all the real estate and cash claims deposited with them at a fair price, for when property changes owners it should change at fair value. If the reader is out of bank I would advise him to stay out.

As I have touched upon the subject of religion, the reader might pause for a moment and say, “You are not in principle a Baptist, and you are not a Presbyterian—pray tell what you are.” I am nearer a Methodist in principle than any thing else. If the Methodist Episcopal Church would use but one mode of baptism, and that by immersion, as was immersed the son of God by John in the river Jordan, and wash one another's feet, as did he and his disciples, and receive no member into their churches without an experimental knowledge of a change of heart from nature to grace. With these three amendments to their present

discipline, and if the balance of the orthodox churches would concentrate upon this one church, the religious part of the community would be nearer to the footsteps of Him who came to save you than any people since the days of the Apostles. One Lord, one faith, one baptism. We will here give you a metaphor: Suppose your friend dies—what would be your course of interment? Would you not dig a grave, make a coffin, and place in it the corpse and lower it into the bowels of the earth and fill up the grave? Or would you place them on their knees and sprinkle or pour a small portion of dirt on their heads? Just so with baptism. When you would baptize a living soul would you not bury them in the water and let the waves close over them? Then you may say with truth that a soul has been buried in baptism, but in sprinkling and pouring you cannot say that. Phillip and the Eunuch both went down into the water, and he baptized him. What did they both go down into the water for, if he was not baptized by immersion? “You must be buried with me in baptism,” saith He who came to save you. Still baptism is not the putting away the filth of the flesh, but the answer of a good conscience. If you should think my views to be scattering, just bring them in one grand chain and you can make them link.

The writer of this don't claim to have ever fought for his country, but he has seen the day he would have done so had it been necessary. I had one brother that fought in the Creek war and lived on raw-hides, and another who served under the illustrious Jackson at the battle of New Orleans. I was then quite a small boy, but I would have marched out with as much zeal as any boy in the nation, and, had it been necessary, would have scaled the walls of a fort, torn the batteries and thundered grape shot into the very mouths of the enemy. But if the reader will remember, there was no call to fight for this country from the time I was fifteen years of age up to the date of 1832—between those two dates I held myself ready. At about eighteen years of age I received the appointment of adjutant-major of a regiment of Tennessee militia, and in 1832 I became a candidate to fill the vacancy occasioned by the resignation of the colonel; but some who had professed to be my best friends (and some of them my relations) proved false and cast their votes for a man who had never held office in the regiment, and thus defeated me. I therefore felt under no obligations to fight for these pretended friends, but thought if he was their man at home he might fight their battles abroad. If his father fought for his country, so did my brothers—so we were equal on that score.

But, says the reader, you have got to fighting battles. Pray tell us how you would fight a battle? I would fight to the best advantage, and that would be to whip the enemy; and if I had the command of a battle I would make a bold rush upon the weak point, fire off my small arms first, keep them in hot play,

and not let them rest one moment. I would keep my eyes skinned, and hold back the big guns in reserve until I saw the main body of the army heave in view. Thus the enemy might suppose I had no artillery, and I would take them by surprise.—Hold on to the big gun, boys—if you let the enemy get possession of it you are gone. If I had possession of a fort I would keep it as long as I had a man or a weapon to fight with; and if the enemy had possession, I would take the fort as if by thunder storm, with cannon balls and grape-shot; and if I was fighting a swamp fight I would fight upon the plan of Gen. Francis Marion. Read his life, and you will learn how Jasper and Newton released the prisoners. Some time in 1840 I started to move to an adjoining county from the one I then lived in. A doctor who held a balance of a note on me, for which I was bound as security, and of which I had paid about two-thirds, and was making arrangements to pay the balance, (upwards of two hundred dollars) when he had me arrested with a writ of *capias ad respondendum*, for the purpose of having my body imprisoned, when, strictly speaking, I might have been considered his insane patient. He was one of the doctors called in when I took sick at Carrollville. This was a nice way to heal insanity. I took out a damage writ for him, and when brought before the court a judgment was rendered against me for the cost of the damage suit, which was erroneous and perhaps prejudicial—though it was not the first erroneous judgment rendered against me by a few.—During this year and in 1841 I gave up all my property and means into the hands of my friends who were bound for me and Mr. X——, to be sold by the officers or to be disposed of as they might think proper. How much is yet unpaid I cannot tell, but if they have and will keep their accounts straight, and give all just credits at a fair rate they may yet see the day that they may get the principal part or all of their money—especially those who have lost by endorsements or loaned me money at lawful interest—and what money they do receive shall be applied by a pro rata distribution, without regard to size or men, if they don't get to serving garnishments and injure the sale of this work.—Those who have taken the benefit of the bankrupt law will of course not expect to receive anything.

During this time my unfortunate brother, who had borne a liberal part of my difficulties for ten years, came to his death.—This bereavement sunk me into a still further state of insanity. May the Lord in his mercy remember his widow and orphans; I will remember them in temporal things.

In the fall and winter of this year I purchased two flat-boat loads of pipe staves on Tennessee river and floated them to New Orleans. I worked hard at the oars on my way down, being over anxious to pay debts. I was taken with a further relapse of fever, insanity and epilepsy, and when I arrived at the port of

destination the article was selling low in market and money was scarce. Hence my trip was not profitable, and after disposing of my lumber and paying a bill of six hundred dollars in New Orleans, together with the payment of hands and other contingent expenses incurred, I had but little money left. I took passage on board the steamboat New Albany, bound for Florence, Alabama. While coming up my life seemed still more dreary. I went ashore in Perry county, out of heart, out of money and nearly out of friends. I walked several miles to the house of a friend C——, and stayed all night with him, and he loaned me a horse to ride home. He then had it in his power to save my life and win great laurels to his brow both in time and eternity. I traveled the next day shivering with cold and fear. This brought me up to the 12th day of February, 1842. Within about one mile of Palestine, where I had sustained heavy losses, and within about five miles of Merriwether Lewis' grave, I dismounted my horse, took from my pocket a weapon, and in a freak of insanity and raving madness, with a severe fit of epilepsy, I put an end to all things with me for a while. I have but a faint recollection of this act—not sufficient to give the reader a full and correct detail. I am told that I was found in this condition and carried into a house, and through the goodness of God and medical aid I was brought too for some purpose, He only knows what—perhaps to write this book for the benefit of the people—for just as the mind directs the pen doth move. I was there taken care of and treated kindly for a day or two, and all the time by a part of the community; another part began to hold their grand councils. I was treated specially kind by the landlord and his family, the physicians and my brothers, with some others of their neighbors, for which kind treatment they will please receive my hearty thanks. But the great misfortune was they took the case in hand just eighteen years too late. Or, perhaps, if they had taken it in hand ten years earlier it might have answered a very good purpose. However, I never was treated as an insane man one single day of my life up to that time.

At which time they held their grand councils,
 And sentenced that I should be shot,
 But he who rules the seas and mountains
 Thundered judgments on them which said they should not.
 A nice sentence to pass on an insane man,
 The writer's ideas they were keen to borrow,
 The one who was to pull the trigger had better held a fan,
 That they intended to have me shot to-morrow.
 This they tried from me to keep concealed,
 But their plans to me were all revealed.

I will here give an elegy in poetry to the memory of Merriwether Lewis, who, in company with his friend Clarke, explored the Rocky Mountains:

A Lewis and a Clarke were both great.
 But of the two Lewis was the greatest of the great,
 He was by his country bartered,
 And so was my brother and I,
 And with them I desired to die.
 L.'s condition no man could detect;
 Will Tennessee never o'er his grave a monument erect?
 I've stood by his grave and mourned the cross
 That a man of so much worth was to his country lost.
 I've heard that dead men could not talk,
 But I can both talk and walk,
 And I've been as dead as any man you ever saw,
 Either by natural death or law,
 And with my pen I can write,
 I'll keep my country's cause in sight.
 One mile with a broken heart I could not come.
 Five, fifteen and forty were the ones I most did love,
 I had traveled them an hundred times before,
 And am traveling them millions more.

I believe if I had been placed under the same kind of treatment at any time between the age of fifteen and the date of 1832, for six months, that I have received since I have been an inmate of this institution, that I would this day have been a sound and useful man among my readers. But I could get no man to act either for love or money, only at just such times and in such way as they saw proper. I offered a reward of five hundred dollars for any man to detect my condition and act upon it as they should do. I would have paid it cheerfully; but on the contrary some of my friends told me that their Bibles taught them to cheat and defraud and abuse me. I told them to watch close—that not one single passage could be found in the Bible wherein they were authorized to cheat and defraud any man, much less an insane man. But you can find in the Bible where you are commanded to heal, teach and take care of those who are diseased either in body or mind—let the disease be of whatever character it may—and to see that they be not cheated and defrauded, and to feed the hungry and to clothe the naked.—Some of the very same men who had always refused to treat my condition as that of an insane man, and had stood opposed to bringing me here, when it was then forever too late, seemed to be very wrathful, and wanted to know why I had not given them the credit of treating my case.

I now give the reader a view of the past eighteen years in poetry:

REVIEW.

My first physician can take back his calomel of sixty grains,
 To take his twelve pills was pretty tough,
 They all my constitution broke and destroyed my brains.
 So the reader might well suppose my road was pretty rough,
 The quart of blood made me so weak
 I could not plough to make meat and bread,

I was for some time I could not speak,
His emetic was too severe for much about it to be said.

My second can take back his grains forty-five,
My third can take back his thirty,
For under such a course no man could survive,
So this all lumped together looks quite dirty;
When this they see they'd better keep as still as mice,
Such a course might do to physic a horse,
For if I write again I'll write twice or thrice;
Thus they left me half dead or worse,

The man I am now with gives grains from ten to twenty,
And he of course should know,
And he says it is a plenty;
He heals men as fast as they can come and go.
They had just as well, in a rage of fury,
Hang their patients without judge or jury.
Mr. X. can take back his razor,
And use it to scrape an Irish grazier.

Eighteen years they had to cheat and defraud,
They were keen for eighteen more,
To abuse the writer both at home and abroad,
But, alas, they found him laying in blood and gore;
And then they undertook to heal,
But ah! it was too late—
To their surprise he did reveal
To them their eternal fate.

In the past eighteen they lost many laurels,
And instead of healing their insane,
They sought for many quarrels,
And now have nothing to abuse but his remains.
They set themselves up as perfect judges,
And promised that they would show—
But they cut so many splurges
It caused me to strike the blow.

They held their Bibles taught them thus,
I told them then they were mistaken;
No Bible teaches you to make a fuss
Around a man whose head and heart is breaking.
They turned their dying insane out of doors,
And thought they were doing something great
To wait and see the blood stream from all the pores,
They were keen to see the writer's fate.

To take care of their insane they were too good,
Least in the act expenses should incur,
This they told me from my boyhood,
To treat my case they would refer;
They promised that in years one
They would have all things done
But then they thought they must have two,
In which they gave nothing new.

But they then required a third,
 And in it they lost their bird;
 And they fed me through the fourth
 On nothing else but boiling broth.
 Then again they must have five,
 In it to abuse and drive;
 And affirmed in the year six,
 That they would all things fix.

Then they must have the seven—
 Thus they run from eight to eleven,
 And in twelve, thirteen and fourteen,
 They were all engaged in sporting;
 And in fifteen and sixteen
 They their plans were fixing,
 And in seventeen and eighteen
 They might still be seen a waiting.

But in them all, eighteen in number,
 They did commit an awful blunder—
 Their poor insane they all forgot,
 To heal the writer they would not.
 But they had to drink his blood
 Because they left him in the mud,
 Some of them expressed great sorrow,
 I hope they'll all be better by to-morrow.

They then required another year,
 In it they would act sincere;
 The writer had them years eternal,
 And bid farewell to his dear colonel.
 In spite of all their spleen and hate,
 The fame of this work will be great.
 They will have to face it on the final day,
 When they will not know what to say.

In conclusion of the short sketch of my own case, I must here, in justice to my old friends and new acquaintances, say that since I have been here ladies and gentlemen of the first respectability in the city of Nashville have received me into their houses and treated me with hospitality and respect.

And in return for their pure friendship
 I've give them my advice how to worship.
 To name them all 'twould be too tedious;
 I hope they are and will become religious,
 When this work comes out, if people think it fine,
 The editor and my heirs will keep it up through time;
 And when before the public laid,
 A second edition can be made,
 And when the first and second is blended
 The secret will not be half ended.
 I have written many pages—
 On it I will try for wages.
 My children must be fed and clad,
 For weaving of the first web I'll be glad.



THE AUTHOR.



UNIVERSITY OF CHICAGO

INSANITY.

IN the first place, there is a difference between insanity and idiotism. An idiot is a foolish male or female, in an entirely helpless condition. An insane man or woman is one who is deranged and dethroned of the power of thinking for and the capacity of taking care of themselves—one who, in a fit of epilepsy, would tear out his own eyes—one who has some very good ideas on some subjects and very bad ones on others—one who is subject to be led about by the whims of a perverse generation of people—a monomaniac or a maniac. All men that are insane are not insane on the same subject. Some men are insane upon one subject and some upon another, some upon one subject and not upon others, and some are insane upon all subjects. Insanity is not produced from the same cause in every case: it is produced from various causes, and there are different grades of the disease—some men are partially insane and some are wholly insane. Under these different heads the disease is produced as follows:—

1. It is hereditary in some families—the son inherits the father's estate and sometimes his disease.

2. It is sometimes produced from the death of a near relation or of a bosom friend. Two hearts may be united in bonds of affection—one of them may die and the other become a wandering maniac.

3. It is sometimes produced from religious excitement. Some men become insane upon the subjects of religion, death and eternal judgment—three of the most dangerous subjects that a man can become insane upon.

4. It is frequently produced from sudden hard spells of sickness, fevers, &c., and sometimes by much study.

5. It is sometimes produced from sudden disappointment and misfortunes, or reverse of fortune.

6. Sometimes it is produced from sudden fright and dread of consequences.

7. It is sometimes produced from disappointed affection.

8. It is sometimes produced from a change of occupation—where one has been brought up at one trade and led to forsake it in the prime of life and engage in another.

9. It is sometimes produced from pretended friendship—professing to be a man's friend and all the time his secret enemy.—

That thing called pretended friendship, when a man's life is at stake, is the most degrading thing on earth.

10. It is sometimes produced from close application to business, but never from a relaxation of business.

11. It is oftener produced from maltreatment and abusive language than any thing else. It is never produced from kind treatment.

12. It is sometimes produced from intemperance and opium eating. Then, again, on the contrary, it is sometimes the case that intemperance is produced by insanity—from the want of having good examples set before the subject in early life, or the want of proper parental care and advice—from the want of proper tuition and training of the mind. Train up a child in the way he should go, and when he becomes old he will not depart from it. So says the book of all books, by which we should all be governed.

13. A joint may be dislocated, an inflammation take place and extend to the brain, thereby producing insanity.

14. The liver may be affected so as to produce insanity.

15. The spine and marrow may be affected and thereby produce insanity.

16. There is a ligament running from the shoulder to the brain that may be so affected as to produce insanity.

17. The brain itself may be affected and thereby produce insanity.

In short, a disease may locate itself in any part of the system and extend to the brain, thereby producing insanity, monomania or mania, and raving madness. There are many other cause such as over-exertion, exposure, sudden changes from heat to cold, going into the water after having taken mercury or calomel, the loss of sleep or appetite, and game-making, tittering and laughing at a man's misfortunes, blows on the head, &c.; but those under the above specified heads are the principal leading and grand causes.

The disease may be healed as easily as any other disease in the world if taken in time, and there are but two plans by which a cure can be effected. The manner of treatment should be as follows:—

It requires, in the first place, that the friends of the subject take the case in hands. If an insane man is left to have himself healed, he is just as apt to kill himself as to heal himself, and more apt. It requires medical aid where you are not blessed with an insane hospital. One very good plan is to place the subject under the care of a very careful physician and let him alone be the judge of the case, and not listen to one single word that may be said by common people about the condition of his patient; give not one single abusive word nor suffer any one else to abuse, and let him show by his conduct as well as by his words that he

may confide in him. Notwithstanding you should show all this kind protection, you should at the same time deal with candor when you see your patient's life at stake—but act kindly, speak kindly, and treat kindly—administer your medicine in small doses and repeat them often. Mild emetics and purgatives are the most valuable remedies; a seaton in the back of the neck is sometimes useful. Feed upon light diet, such as rice, tea, milk and mush, squirrel or chicken soup, and a limb of the flesh, with loaf bread. The physician must be very certain that he is not mistaken in the condition of his patient, and not pronounce him sane until he is sane, nor well until he is well. The patient must be taken from the transactions of all business while healing. All the physicians in the world cannot heal the disease and require the subject to transact a heavy business. They must also be taken from the presence of any person or persons and from the presence of any of the circumstances which may have produced the disease. It must be taken upon from the first to the third stages of the disease. There are just as many stages of the disease as there are nerves or fibres in the brain; I do not know how many nerves or fibres there are nor do I believe any other man knows, therefore I cannot tell how many grades there are in the disease, but there are a great many; the first nerve may become affected or lose its balance, and if you neglect the restoring of it the contagion will extend to the second, and from the second to the third, and if not taken in hands at this stage it will extend to the fourth, and from this to the fifth—running from one to the other through the brain or around the forehead in rapid successions, until the whole becomes diseased, be they more or less.

We will suppose the disease to locate itself in the right temple, and extends through the nerves until it terminates its dreadful progress in the last nerve which is in the left temple. At this juncture of time it would be impossible to effect a cure. The better plan of healing is to bring them to the Insane Institution at Nashville, Tennessee, or some other lunatic asylum nearest in your reach, and place them under the care of men appointed by the State to take care of such persons. I have been an inmate of the above named institution for the last three years in the last stage of the disease, and I must here, in justice to the practising physician, trustees, matrons and assistant officers, say, that in point of hospitality, prudence and care, they may be equalled but cannot be surpassed. It is too frequently the case that in many families they select their insane to cheat and defraud, abuse and bemean, and force them to do the hardships and drudgery of their business, when they should be taking care of them. If God, in wisdom and mercy, blesses you with the power of thinking for, and the capacity of taking care of yourself, and he creates you half a dozen sons, all sane but one, and let that one be the first, second, third, fourth, fifth or last, it is made your especial duty to provide for that insane one in preference to all others—not to ex-

cess or extravagance, for insanity does not know when it is running into extremes—it is simply your duty to reasonably feed, clothe and protect them, and to use all due means and all due diligence in due time, by which you may have them healed, taught and taken care of; and it is unbecoming in the others to throw up to the parent that he is taking care of the insane one, or even hint to him that he is doing so, for it is no more than his duty. It would be more credit to them to aid the parent in taking care of the insane one than throw up to the father that he is doing it; and if in the absence of your care as sane parents and sane brothers towards an insane son or brother, that son or brother comes to a premature death for the want of your care, you are held responsible at the bar of Almighty God for the life of your son or brother, and for the well being, healing, teaching and reasonably feeding and clothing that unfortunate son or brother. But if you are living within the discharge of your duty, if you are acting in the capacity of sane parents or brothers towards your insane son or brother, and he steals a march upon you and takes his life, in that event you are not held responsible—you stand acquitted; but if you are living outside of your duty, and have been living so all along this little short journey of life, you are held firmly bound at the bar of Almighty God for every crime he commits while in a state of insanity. The sane are made the stewards of the insane—it is a kind of stewardship; it is your duty to act in a two-fold capacity—to act for yourselves and for your unfortunate son or brother. Some persons try to excuse themselves upon the ground that they did not know it to be their condition, which is no excuse—for it is made your duty to investigate those things, and the time to investigate is when they are children, or at some time in their raising. Even the heathen tribes take care of their insane and why not this enlightened nation?

The Son of God, while on earth, healed such persons himself. He acted in the capacity of a physician—he commanded that they should be brought unto him that they might be healed. When He ascended on high He left His holy example, by which you who profess to be His followers might be governed in such cases. That is a holy will, and if you will examine it you will find written in plain, legible letters—plain to be read by any man—the words heal, teach and take care of—to rear up, cheer up and to build up. He did not recommend the abusing of such persons, but looked upon them as objects of compassion and mercy. Kind and mild reproofs, meek reproofs, mixed with brotherly kindness and affection, are excellent in such cases. But harsh, abrupt reproofs mixed with malice, ambition and malignity, and that from a person in whom the subject has no confidence, only adds fuel to the fire; it creates wrath against the day of wrath. First take the beam out of thine own eye, then thou canst see clearly how to take the mote out of thy brother's eye. Many poor souls are lost,

and lost to irretrievable woe, just for the want of a friend to cry out insanity and act awhile until they get well. And if your friend becomes insane, and you wish to have him or her, as the case may be, healed, taught and taken care of, and you have not the means, the laws of the State of Tennessee has made ample provisions in such cases. If you bring your insane friends here, that does not go to say that you should keep them here always but it goes to say that you should keep them here until they get well or die.

If, simply because you are blessed with the capacity of judging the value of property, and your unfortunate fellow being is not so blessed, you take from that man or woman, boy or girl, by any unjust or unfair measures, one dollar, it is held as an act of theft in the first degree in the sight of God, for it is made your duty to trade for yourself and them. If there is any time in the whole course of a man's life that his friends should show what they are, it is when he is in a state of insanity, and that is generally the very time they do show precisely what they are. The discovery is made in about one case in every hundred, and in about ninety-seven out of every hundred their friends play the very old scratch. About the time they think they intend to destroy themselves they mount their ponies and raise the hell-hound cry, and make them go it right or wrong; and when their friend is dead they look back and feel quite foolish. After they have cheated and defrauded their insane out of everything they have, and abused and drove them under whip and spur day and night, and put more on them than human nature can bear, and finally find them in their rooms with their brains blown out, drowned in some creek, hanging by the neck, or with their throats cut, they come out and tell the people if they only had them back they would take care of them and treat them kindly. There is but one kind of insanity that should be treated with disrespect, and that is hypocritical insanity—for a man to go about and tell the people he is insane to evade hard labor, when he is not, that class should be treated with contempt and disrespect; but where it is a disease located in the brain, it should have its just deserts in due time according to its day and time. Some men would perhaps say that the just deserts of insanity would be to imprison it in the penitentiary; others would say it should be hung, and others, perhaps, would think it just to hand it a weapon and command it to take its life. But I would advise you to read your Bibles, the laws of your country, the constitution of the State and the United States; they will teach you what the just deserts of insanity are; they will protect insanity; the insane laws do well enough—all that is wanting in such cases is a proper application—it is a very plain law—a boy of a dozen years of age can travel through it. There are fine turnpike roads leading to this institution; it is a large and spacious building, situated on a beautiful, elevated, healthy piece of ground,

and furnished with eighty-seven rooms, and all well furnished with bedding. Ladies and gentlemen of the first respectability from different parts of the United States visit the institution, and very frequently ascend to the fine cupalo on the top of the building for the purpose of viewing the magnificent scenery surrounding the city of Nashville. It is by no means a penitentiary to those of its inmates who have any thing like reasonable health. In short, it and its facilities are complete restoratives of depreciated mental powers. Those who should be friends to the unfortunate men and women who are mentally diseased will always have their own way and notions about their condition—they are always too young or too old—too rich or too poor, the weather too warm or too cold, too wet or too dry, the creek too high or too low, too soon or too late, the mill is to go to, or there is a big cheating and defrauding game on hand—any thing, with many families, comes in before taking care of their insane. If you cause a soul to come into this world incapable of thinking for, trading for and taking care of itself, and you live wholly in the neglect of treating its condition as such, you had just as well murder it when a child, and perhaps better, for in that act you would have it out of the way at once, whereas the other is a slow murder. It is a tenfold greater crime to live in the neglect of treating a case of insanity that may occur in your land or nation than it is to live in the neglect of healing virtue, for virtue needs no healing and insanity does. Virtue can take care of herself and insanity cannot. It is a tenfold greater crime to cheat, defraud, slander or lead insanity astray in any respect whatever, than virtue. If by good fortune insanity happens to make you a soft bed, you are entitled to a portion of it—and if by misfortune it happens to make you a hard bed, sanity must take insanity's fate. It is not the man who sells an insane man property upon a credit at a high price and gets him involved in debt, and takes it back at a high price, or who sells him goods upon credit, or who lends him money at high interest, or endorses for him, neither is it the person that sets traps and snares to lead the insane astray to gratify their own propensities. None of these are the friends of the insane—it is the man who heals, teaches and has an eye to their safety—it is the one who reasonably clothes, feeds, and gives a drink of water to cool their raging thirst, and sees that they are not cheated and defrauded—and when able to labor, it should be required of them in a reasonable and light degree.

You, as a community of people, where you have had a reasonable time given you to suspect insanity, and any good cause shown you why you should suspect it, are held just as much responsible at the bar of Almighty God for living in the neglect of treating the subject as such, as you are for not punishing sane men for doing wrong. It is no disgrace to you to have an insane son,

brother, uncle or nephew; neither is it any disgrace to you to have an insane son-in-law, brother-in-law or cousin, nor is it a disgrace to you should your insane relations do wrong. If God gives you an insane child it is not your fault, nor can it be helped; still there is a disgrace attached to it—yet the disgrace is not upon the part of the insane but upon the part of the sane. But, says the reader, you are stumped now. Not so—I will lead you out of it in a few words. You receive the disgrace by maltreating them and living in the neglect of treating them as insane persons.

Insanity is the last thing upon the face of God's earth that you should seek to blast the prospects of, both for time and eternity. Your Bibles teach you to go out in search of such persons and see if there be any in your land and nation of this class. If so, when you find them, this book will teach you what to do with them.

Religion and virtue combined are the bold defenders and protectors of insanity whether upon young or old, male or female. I don't care how base the form, all that religion and virtue wants to know is the soul insane—if so, says religion and virtue, I am a friend to that soul. Religion and virtue, high-minded and honorable, reaches out the arm and takes the subject by the hand and calls it brother. They are closely allied—do not understand me to say that religion of itself produces insanity, but religious fanaticism—they are brothers—they are even twin brothers. Religion and virtue take a delight in treating a case of insanity, and when you see a community of people running about their streets, camp-grounds and neighborhoods, hunting up and circulating reports upon the insane, take it for granted that there is no such thing as virtue or religion reigning in the hearts of that community. But if you see them step to the subject and have them healed, taught and taken care of, you may then say that that community knows something about religion in earnest. It is sound policy in any government to take care of their insane—a community of people grow rich by taking care of their insane, and they grow poor by living in that neglect. God will not let any community of people prosper that maltreats insanity—no gentleman will abuse the insane—you cannot hire him to mistreat them—no, not for all the money in the world.

I will cite you to three cases of insanity that occurred within the circle of my acquaintance: The first case, E., occurred with a gentleman from thirty to thirty-five years of age, in the year 1830. It first assumed the character of moral insanity with melancholy depression. The gentleman ranked in the first class of dry good dealers of his town and seemed to be in a prosperous condition. In the space of four or five years it assumed the character of mono-mania, and in the course of three or four years more it took the form of mania or raving madness, accompanied with epilepsy. Having met with a reverse of for-

tune in the mean time, which operated against the disease, and no protective measures having been adopted for ten years, during which time he was engaged in a heavy retail business, his disease terminated in suicide in 1840.

The second case, A., occurred in 1831, in the person of a gentleman about the same age, who ranked amongst the first farmers of his country. The disease also first assumed the character of moral insanity with melancholy depression. In the space of three or four years it assumes the character of mono-mania, mania and raving madness. He also met with reverses of fortune on account of liabilities for others. No protective measures were adopted and this case also terminated in suicide in 1841.

The third case, W., occurred with a gentleman about the same time, and it run through the same form: the same treatment was rendered and no protective measures adopted, but on the contrary a course rather upon the rigid order was adopted towards all three of these cases. It also terminated in suicide in 1841.

All three of these men made attempts on their lives frequently at intervals. All three were American born and once in affluent circumstances and of the first standing in society, and all leaving families and many respectable relations and friends to mourn their untimely loss. So much against maltreatment in cases of insanity. Would it not have been better to have sent them to a Lunatic Asylum?

I will now cite the reader to the case of Captain Lewis, heretofore mentioned in a piece of poetry. He was a man of the highest order of talent and of unblemished character. In the early settlement of the western country he rendered some important gratuitous services to the government, and subsequently he applied to the proper authorities for a governmental appointment, which was refused him. This unexpected disappointment produced a melancholy depression. He justly considered himself thrown aside by his country by being refused an appointment after having explored the Rocky Mountains in company with his friend Clarke, mainly for the benefit of the government of the United States, with many other services rendered to his country, in doing which he underwent many fatigues and much arduous labor. When, however, another was promoted over him, he became deranged and left his native State for New Orleans. After remaining there a short time he started on his return home. At about thirty miles west of Columbia, in Maury county, Tennessee, and near Grinder's stand, in Lawrence county, he met with a hard contest in his own mind, and finally his noble spirit sunk under his misfortunes, and he came to a premature death by committing suicide. It was more than his nature could bear to return to a country that had bartered him off for his inferior. He was taken into the house of Mr. Grinder soon after the wounds were inflicted, and expired before the dawn of

the next day. His remains lie mouldering in their mother earth near the spot where he breathed his last. The last time I saw his grave it was grown over with wild briars and shrubbery, in a remote part of the uninhabited barrens of Lawrence (now Lewis) county. Thus died the noble Lewis—next in enterprise to the indefatigable and intrepid Christopher Columbus.

Three other cases of insanity occurred within my knowledge: The first, E. W., was that of a young gentleman about twenty years of age, whose friends, however, took the right view of his condition and placed him under kind and protective measures.—It terminated in a recovery, and he is now a respectable member of the bar in the practice of law.

The second case, J. D. W., was that of a gentleman of about twenty-five years of age. His friends adopted measures and he also recovered, and is now a respectable minister of the Gospel.

The third case, D., was that of a gentleman aged twenty-three. Kind and protective measures were adopted and the case terminated in a recovery, and he also is now a respectable minister of the Gospel.

So much for kind treatment in cases of insanity. It was a fortunate thing for them to be thus treated kindly. These latter cases assumed as great a tendency to prove fatal as did the first three that terminated in suicide. I could cite you to many other cases, but I think these to be sufficient to convince any rational mind of the great impropriety of pursuing a rigid course of treatment in cases of insanity. Some men advotate the doctrine that men may become insane and the disease wane off. It is all humbuggery, and wont bear telling. God never created the soul that became insane and come right of itself. Do not understand me by this that a man cannot be brought right by their friends upon the principles herein laid down.

Pinel has related a very striking case: A man had creditably filled his place in society until his fiftieth year. He was then smitten with an immoderate passion for venereal pleasures and frequented places of debauchery, where he gave himself up to the utmost excess, and then returned to the society of his friends to paint the charms of pure and spotless love. His disorder gradually increased, his seclusion became necessary, and he very soon became a raving maniac.

Ray has related one equally striking. He says a man had lived many years in a happy and fruitful union, and had acquired by his industry a respectable fortune. After having retired from business and led an idle life, his predominant propensity gradually obtained the mastery over him, and he yielded to his desires to such a degree that, though still in possession of his reason, he looked on every women as a victim destined to gratify his sensual appetite. The moment he perceived a female from his window he aunounced to his wife and daughters, with an air of the ut.

most delight, the bliss that awaited him. Finally this partial mania increased to general mania, and shortly after he died in an insane hospital at Vienna.

He again relates a case of a robust and plethoric young man who came to reside in Vienna. He was unusually continent, and was attacked with erotic mania. Gall, pursuing the treatment indicated by his peculiar views of the origin of the disease, succeeded in restoring him in a few days to perfect health.

Another case is related of a well educated, clever young man, who, almost from his infancy, had felt strong erotic impulses, but succeeded in controlling them to a certain extent by means of equally strong devotional feelings. After his situation permitted him to indulge without constraint in the pleasures of love, he soon made the fearful discovery that it was often difficult for him to withdraw his mind from the voluptuous images that haunted it and fix it on the important and even urgent concerns of business. His whole being was absorbed in sensuality. He obtained relief by an assiduous pursuit of scientific objects and by finding out new occupations.

He also relates the case of a very intelligent lady who was tormented like the subject of the last mentioned case, from infancy, with the most inordinate desires. Her excellent education alone saved her from the rash indulgences to which her temperament so violently urged her. Arrived at maturity, she abandoned herself to the gratification of her desires, but this only increased their intensity. Frequently she saw herself on the verge of madness, and in despair she left her house and the city and took refuge with her mother, who resided in the country, where the absence of objects to excite desire, the greater severity of manners, and the culture of a garden prevented the explosion of the disease. After having changed her residence for that of a large city, she was, after a while, threatened with a relapse, and again she took refuge with her mother. On her return to Paris, she came to me (says Dr. Ray) and complained like a person in perfect despair. Every moment (she exclaimed) I see nothing but the most lascivious images—the demon of lust unremittingly pursues me at the table and even in my sleep. I am an object of disgust to myself, and I feel that I can no longer escape madness or death.

A morbid propensity to incendiarism, or pyromania, as it has been termed—where a person, though otherwise sane, is borne on by irresistible power to the commission of crime—has received the attention of medical jurists, by most of whom it has been regarded as a distinct form of insanity—annulling responsibility for the acts to which it leads. Numerous cases have been related and their medico-legal relations amply discussed by men of renown. In a portion of these cases the morbid propensity is excited by the ordinary causes of insanity; in a larger

class it is excited by that constitutional disturbance which often accompanies the menstrual periods, but in the largest class of all it occurs at the age of puberty, and seems to be connected with retarded violation of the sexual organs. The case of Maria Franc. quoted by Gall from a German journal, who was executed for house-burning, may be referred to the first class. She was a peasant, of little education, and in consequence of an unhappy marriage had abandoned herself to intemperate drinking. In this state a fire occurred, in which she had no share; but from the moment she witnessed this fearful sight she felt a desire to fire houses, which, whenever she was under the influence of spirits, was converted into an irresistible impulse. She could give no other reason nor show any other motive for firing so many houses than this impulse which drove her to it. Notwithstanding the fear, the terror and the repentance she felt in every instance, she went and did it afresh. In other respects her mind was sound. Within five years she fired twelve houses, and was arrested on the thirteenth attempt.

Many other cases like these might be quoted, particularly from the writings of Esquirol, but the above are sufficient to illustrate a truth as generally recognized as any other in pathology and to convince the most sceptical mind that if insanity, or, in more explicit words, morbid action in the brain, inducing a diminution of moral liberty, ever exists, it does in what is called erotic mania.

During the year 1825, or thereabouts, F. D., a gentleman in the circle of my acquaintance, who was a respectable farmer, arose from his bed one morning, dressed himself and walked out at the door—his wife supposing he had gone to his daily avocation. At the usual breakfast hour he failed to attend, and she went to the stable yard and about the farm in search of him, but without effect. Her fears of some sudden misfortune became more excited, and she had some of the neighbors called in and a search commenced in the wood-lands. After searching diligently, on the second day he was found in a state of exhaustion, without his hat, his clothes torn, and a pole in his hand with which, he said, he was killing snakes. They took him to the house, rendered some medical treatment, gave him tonics and nutritious diet, at the same time rendering kind treatment. The case terminated in a recovery, and he was doing reasonably well the last account I had of him, which was in the winter of 1844. If no protective measures had been adopted he might in all probability been killing snakes to this day. This was a case of mania-portu. In such cases you should approach the subject with great caution and care, and use mild words and mild means.

Insanity is not confined to any particular age, neither is it confined to any particular individual. It has an unlimited space; it exists whenever man exists, and it is just as contagious as

small-pox or measles. A sane man may keep company with an insane man and contract his habits until it will become impossible for him to wean himself from those practices. Some of the finest of laurels are won in cases of insanity, and it is very frequently the case that some of the finest of laurels are lost.

There is nothing that raises a man higher in the estimation of a high minded and enlightened community of people, nor is there anything that elevates him higher in the estimation of the Deity, than to take care of an insane son or brother; nothing looks better in the eyes of men. On the contrary, nothing can sink a man lower in the estimation of a gentleman than to live in that neglect; there is nothing sinks him deeper under the ire and wrath of a sin avenging God. Awake to your own interest—it is to your own interest to heal insanity.

The smallest hurts sometimes increase and rage
For more than art of physic can assuage;
Sometimes the fury of the worst disease,
The hand by gentle stroking will appease.—*Prichard*.

The great desire to wait and see, in cases of insanity, very frequently prevents action. This desire is very prevalent in some parts of the country. I have heard some men express a desire for a case of insanity that they might have the credit of taking care of them, and when the case occurred they cruelly turned their insane out of doors. God creates a soul but once, and he creates a generation of people but once; every generation of people have to account for themselves; the time to heal is when you become sick, and the time to lead your friend to an insane institution is when he becomes insane. Every hour any disease steals upon the human system makes it that much more fatal. I have always been at a loss to know what motive Deity has in dethroning men of their reason. I have, however, been of the opinion that he gives a man an insane son or brother to try his heart and views, that he may see whether they will take care of them or not.

If you will examine the history of tyrannical governments you will find that any person who dares to abuse an insane man or woman does so at the risk of his own life. The common people rise in arms in favor of the insane and put down all who insult insanity. They are reasonably fed and clothed even where kings and monarchs rule—then why should this enlightened republic let other governments outstrip her upon the most important subject in the world?

Wo be to that nation of people that drink down the blood of their insane. The man that would cheat and defraud insanity would run his hand into the pocket of a dying man and filch the last dollar therefrom and affirm it to be his; he would steal from the dead and dying. A frightened maniac who would tear out

his own eyes is more to be pitied than the man who has lost a limb. Examine all the medical books and histories together, with every other authority derived from a respectable source, and you will not find the first case of insanity where there has been a cure performed short of the friends of the subject taking the case in hands. Insanity sometimes lives to be of a good old age under kind treatment, but under a rigid course of maltreatment it cannot live longer than about a middle age. It snatches thousands into eternity, whether prepared or unprepared. Time and tide wait for no man or set of men—it glides swiftly on its wings. If God gives you an insane son to-day, this is the day to begin to take care of him. He does not give you twenty or thirty years to maltreat in; and when taken into eternity either by natural or accidental death, he does not give him back to you that you might have the credit of rendering kind treatment.—Therefore it is best to make use of the golden moments and take care of them, lest they might slip your fingers. If I was a judge of a court or a practitioner of the law or of medicine, and I could not define that a criminal at my bar, or my client or patient was insane, and treat him accordingly, I would quit my profession; and if I was a minister of the gospel or an acting justice of the peace, if I could not define that a soul under my care or my neighbor was insane, I would quit the ministry or throw up my commission.

We will compare the man that labors under insanity to a spoke in a wagon wheel. You may start your wagon in a great hurry—one spoke may be crazy—you rush it over the hills and stones—presently out flies the spoke. You drive on carelessly—after a while out flies the second. Well, you say to yourself, you will watch for the third, and you rush along. The first thing you know out comes the third, and soon after down come the wheel and your wagon is broke down. You are then in a nice fix. Just so in the wheel of time: every soul fills its space in this great wheel—we may be counted as spokes in this wheel—one spoke may be a little crazy—you may gather around it in clans and abuse and drive, and the first thing you know out flies the spoke by self murder. Well, you say to yourselves, we will watch close for the next—you keep up your abusive language, and presently out flies the second. Well, you say to yourselves, we most assuredly will watch for the next—you still abusing.—The first thing you know out flies the third, and when this occurs it comes very near bringing the wheels of time to a close on your heads. They are all gone into eternity—it is impossible to get them back. You look back and remember the blessings with which you were endowed by high heaven, and by the aid of which you might have healed them; and when it is placed entirely out of your power to discharge the duty you owe to your unfortunate fellow beings, to yourselves and your Creator, you

feel quite uncomfortably situated; and when you remember the kind treatment that others have received at the hands of their friends and relations, who were in a like condition, and how careful they have been to take care of them, and who are still healing and teaching them, and you in the mean time drinking the blood of yours for your maltreatment, it pays you up well for your smartness.

We will compare it again to the corner stones of a wall. A half dozen stout men may gather around the first stone and prize about until they get it out, and when it is out you cannot get it back to its proper place. Just so with the second, third and fourth—and when the corner stones are taken away the walls cannot stand long. At first one or two stones fall—the number gradually increase, until finally the whole wall comes with a crash. Men in affluent circumstances and of the first standing in society might be considered among the corner stones of the human family. A hint to the wise is sufficient. If men are guilty of crime, I would recommend having them up before the authorities and try them, and if they are sane and adjudged to be guilty, you may prepare the gallows or place them in your working institutions, according to the grade of crime. If, however, the criminal is insane, you should place him in an institution to be healed and protected from any further crime. The most efficient medical aid in your reach should be applied to in such cases, and they should decide upon the existence or non-existence of aberration of mind without prejudice, or partiality, which any real medical man would do. Quacks should not be called on in cases of importance—keep every spoke and corner stone in its proper place in due time, then the wheels of time glides smoothly on and the balance of the wall stands firm. It is not a common thing to labor under insanity and be treated kindly. God pity the condition of the soul that labors under this awful malady whose friends maltreat it.

We will again compare the man who labors under insanity to the young man in the tombs cutting himself with stones, whom no man could tame—no, not even with fetters—until he was healed by the son of God. He was not abused by this good Samaritan, but was looked upon by him as an object of compassion and mercy.

We will again compare the insane to the young man that went down to Jericho and fell among thieves, was robbed of every thing he had, stripped of his raiment, beaten and left half dead. A Jew passed by on one side and a Levite on the other, and left the young man lying in blood and gore. A Samaritan passed that way and took him up, carried him to an inn, paid the two pence that was requisite, and had him healed. By this act he saved the life of the young man, and thereby became his Lord, and no doubt won the applause of all good men, and was re-

warded by the Father of the good Samaritan who healed the young man in the tombs by receiving at his hands blessings of both a spiritual and temporal nature. It seems that the Jews and Levites were the class of people that passed by the writer for several years. The good Samaritan never took him up or led him out of the tombs until it was ten years to late. It is best to act as Samaritans in such cases.

The physician and friends of the unfortunate sufferer should be very careful not to let the patient undergo sudden changes of heat or cold, but keep them in an uninterrupted and calm repose; bathing in warm water and washing with clear soap occasionally, is an excellent remedy; and shower bathing, say once a day, if the weather is not too cold, is also a fine remedy for this disease. Where you are not prepared with bathing tubs or reservoirs, you can very easily place the patient in a chair and your water slowly on the forehead, which will extend over the body until the patient is reasonably bathed. In the mean time keep the body covered with a blanket, so as to prevent a sudden change from heat to cold. You should not use the cold bath while giving mercury or colomel. However, but very little of this kind of medicine should be used, and when it is, it should be administered in very small portions and preceded with an emetic. From ten to fifteen grains of calomel in a dose is sufficient for any case of insanity; even in the most robust constitutions fifteen grains is a sufficiency, and by all means never rise twenty in any case. Let the calomel be followed by oil or salts, sanative pills, such as Peters', and tonics and stimulant medicines. The use of mercury is seldom or never necessary, and when it is used it should be used with great caution. In cases attended with much heat about the scalp, flushing of the face and strong pulsation, blood letting would be necessary, but not too freely. Of the quantity you must be governed by the condition of the patient. The lancet should be resorted to especially where the disease is accompanied with epilepsy. Where there is much heat, it would be proper to shave the head and keep it cool by means of cold lotions or an oil skin cap filled with ice or iced water. If the symptoms above mentioned are very acute and the patient is not in an alarming condition, blisters to the occiput or nape of the neck are often serviceable. When the scalp is not hot, and the tendency is rather to stupor than to a high degree of excitement, blisters are usefully applied on the top of the head; but do not blister to death—there is reason in all things. Bathe the legs and feet in a warm infusion of mustard or horse radish. In the mean time do not forget to give the patient light, nutritious diet, and as the patient improves, meats may be allowed, with some porter or ale. The physician or nurse should be the judge of the quantity.

In the fatal progress that the disease has made upon my sys.

tem, it was accompanied with fits of epilepsy. I have had them sometimes every day, sometimes every other day and again every third day. I have even had as many as twenty in a day—but regularly every four weeks, or at the change of the moon. When I had one of those fits on me, I knew no more what I was doing than if I had been dead, and when they would pass off I would be in a tolerably calm, reposed condition. I was afflicted with them, to a greater or less extent, from the age of fifteen years up to the time I was brought here, in the transaction of a heavy business the principal part of the time, and suffered a reverse of fortune which made my condition more critical. I was much exposed to the inclemency of the weather, and was not permitted by those who had me in their power to have time to be healed.

If a man be taken suddenly sick, he and every thing he has is in the hands of his friends, physicians and his God; and if he is insane and they take a notion to have him healed, or suffer him to kill himself, they soon have it done. You should apply to the most efficient medical aid in your reach in such cases and act with great caution. You had just as well administer a dose of arsenic to a man as a large dose of calomel in a case of insanity. A quack doctor will soon destroy an insane patient. If a physician cannot define that his patient is insane and treat him accordingly, he should not be allowed to practice medicine.

It requires close discrimination to define sanity from insanity. It may be detected by the subject becoming restless—he frequently walks the floor for an hour at a time, sits down for a few moments and then walks again. In some instances they walk the floor a half or the whole of a night without sleeping. They sometimes become peevish and fretful—seem to be careless and indolent, and seem to be sinking into a state of despondency. In other cases they use excessive energy in their daily avocations and pursuits of life. They frequently become flighty and unstable in all their ways; and if you are conversing on the subject of insanity, and an insane person is present, you will see them get up and walk off; they do not like to hear the subject mentioned. Nothing escapes their observation—they notice every thing that passes and store it in memory, good or evil, for or against you, according to the treatment they receive at your hands. The subject is irritable and sleepless, and not unfrequently frightened out of one doze of sleep into another—runs on and talks nonsensically, and when accompanied with worms, as is frequently the case, you will notice them picking the nose, hair and clothes with their fingers, and become frightened at the cracking of a stick that they may tread upon, supposing it be a serpent, and are easily frightened at any noise. Worms are not uncommon, even with adult persons, attended with fever or flushness of the face and sometimes with spots; they become thirsty and drink water in large quantities.

Parents should be careful to set good examples before their insane, for they know no better than to live up to the examples set before them by those in whom they place confidence. If a case of insanity occurs in your land and nation, just as you treat it just that way you may expect to be treated by the subject and your Creator. If you treat it kindly, an all-wise providence will reward you by filling your barns and store-houses with plenty, but if you maltreat and lead it to a premature end, he will reward you by sending judgments and curses upon your heads. Some persons are of opinion that we will all be marshaled at the bar of God, there to render testimony against each other. It is all humbug. He needs no testimony—He knows all things.—He sometimes makes use of the unfortunate by which to judge the world. He is sitting in judgment always—He judges men of their acts as they commit them. The judgment day is yesterday, to-day and forever—from the beginning to the end of time.—There will be a last day—a doomsday—a final end of all things; when it will be said, Come ye, my blessed, enter into the joys of thy Lord; or Depart, ye accursed, into everlasting punishment, prepared for the Devil from the foundation of the world.

The world was once destroyed by a flood of water, and but eight souls saved, namely, Noah and his family. The next time it is destroyed it will be destroyed by a flood of fire in one general conflagration, and it is nice to suppose the kind of fire. The common fire you have in your fire-places is a blessing sent you by an all-wise God, by which you might take an insane son or brother and have him healed or taken care of, and he might live many years under kind treatment. Hell fire is a few degrees warmer than the common fire, and is heated with the fuel of brimstone, and when you drive your insane from your fireside conversations, you sometimes drive them into this hell fire. But mark ye, you are not many strides behind them! What an awful wo to hear the sentence read out, Depart, ye game-makers and swindlers of, and declaimers against insanity, into this everlasting flame of fire, from whence there is no return!

Since I have been here there have been six deaths out of the whole number of inmates—four males and two females—and in the meantime about sixteen cures have been performed. The healed patients have gone home, and I am told are doing well. Some of them have even gone to healing others, and I am here trying to teach you how to heal each other. Others are rapidly improving, and will no doubt soon be dismissed from the institution. The whole number of patients is from seventy to eighty. I noticed that those cases which terminated in death were too far gone when brought here to be healed. Perhaps if they had been brought here by their friends in time, they might have been healed and been useful members of society for years to come.

As to sex, insanity more frequently occurs with females than

males—for which cause I can only account from the fact that the females is the weaker vessel. At any rate, they are more subject to become excited and suffer their passions to control their better judgment. My views are founded on general observation. When insanity occurs in females it is more frequently with married women, which might be termed puerperal, or a form of mental derangement incident to women soon after child-birth. Symptoms of insanity often display themselves during pregnancy, and under circumstances which indicate that they are dependent on that state. These cases are rare in comparison to those which occur after delivery.

Many females likewise become deranged during the advanced period of lactation, especially those of irritable temperament, and such as undertake to suckle their children too long in reference to their constitutions. Cases of puerperal madness, properly so termed, or that coming on after child-birth, are by no means unfrequent. There is no peculiarity in the phenomena of puerperal madness by which this disease is distinguished from other examples of insanity. Those cases which are more properly termed puerperal, as occurring in the first period after child-birth, are generally of the character of mania, attended with excitement of the feelings and mental derangement, while the disorder which displays itself in women exhausted by suckling is most commonly connected with melancholy depression; a tendency to which may be generally perceived in females who nurse their children too long with regard to their strength of constitutions. Cases of the former description occur within a short period, and most frequently from twelve to fifteen days after delivery. They appear sometimes to be occasioned by fright or other accidental causes of disturbance; sometimes by error in diet or by premature exertion or excitement. In other instances they take place independently of any discernably cause. The patient passes two or three restless nights—appears to be unusually excited and irritable—talks loudly and incessantly, and very soon betrays a disturbed intellect. The attack is often attended with febrile. Symptoms of mania are not uncommon in the course of the month, but of that species from which they generally recover. When out of their senses and attended with fever, they will in all probability die, but when without fever it is not fatal.

Puerperal madness terminates, in a great proporsion, either in death or in recovery. Few, comparatively speaking, become cases of insanity. The question, on the solution of which there is the greatest reason for anxiety in reference to any particular case of puerperal madness, is whether it is likely to be fatal; because, if not fatal, there is great probability of ultimate recovery. The most satisfactory way of coming to a conclusion on this enquiry in any individual case, is by the prognostications which the particular symptoms afford, and on this subject I can add but little to what has already been said.

The principal cause which endangers life in cases of this description arises from extreme debility. The excitement of the muscular as well as the cerebral functions is so great as to wear out the strength already at a low ebb, and being neither recruited by nutrition or by sleep, the patient sinks from exhaustion. Experience has proved that a rapid circulation is the principal circumstance which tends to bring on this state; a very frequent pulse is the most unfavorable symptom. Long continued resistance to sleep and a state of complete stupor, with the appearance of great weakness and exhaustion, likewise give reasons for apprehension. If these signs are not found, the mental derangement need not give occasion of very serious alarm. The result seems to be that the disease is more frequently a consequence of delivery than suckling.

In the meanwhile it appears evident that some cause more in its influence than one particular process must be referred to, if we would explain the frequent occurrence in pregnant, puerperal and suckling females. The only attempt to explain the theory which deserves much consideration, is, I am inclined to consider, the puerperal mania as a case of conversation from, during gestation and after delivery. When the milk begins to flow, the balance of the circulation is so greatly disturbed as to be liable to much disorder from the application of any existing cause. If, therefore, cold, affecting violent noises, want of sleep, or uneasy thoughts distress a puerperal patient before a determination of milk to the breasts is regularly made, the impetus may be regularly converted to the head and produce either hysteria or insanity, according to its force and the nature of the occasional cause. That new determinations in the vascular system should ensue on the removal of one so long subsisting as that to the uterus during pregnancy, is in accordance with a well ascertained principle in pathology. The natural and healthy determination under these circumstances is to the lacteal glands, but owing to various causes, either external or of predisposition, morbid determinations occasionally take place. Some women become phthisical at a very early period after child-birth, or rather the symptoms of phthisic develop themselves at that time in a manifest form. Other constitutional complaints are apt to arise at the same period, according to the prevalent tendency of the habit. Where the brain is susceptible it is likely to suffer in its turn and become the seat of local disorder. The manifestations are affecting of the mind. If we consider the frequent changes of disturbances occurring in the balance of the circulation from the varying and quickly succeeding processes which are carried on in the system during and soon after the period of pregnancy and child-birth, we shall be at no loss to discover circumstances under which a susceptible constitution is likely to suffer.

The conversions are successive in the temporal or local deter-

minations of blood which the constitution under such circumstances sustains and requires, and appear sufficiently to account for the morbid susceptibility of the brain. The cases of mental disorder which occur in the latter periods of lactation are evidently of two kinds. In one the disease supervenes on weaning, and probably has its origin in the subsidence of the lacteal secretion.—There are other instances which appear to arise from the continual excitement and exhaustion of the system consequent on sucking. This state of exhaustion takes place at different periods in different constitutions. Some women can continue to give milk without injury for years, but by others morbid feelings are experienced in the space of a few months, and do not subside for some time after weaning. I have observed some instances, of melancholy dejection with symptoms of insanity more or less strongly marked, which have displayed themselves in the protracted period of nursing, and in females who were evidently suffering from exhaustion.

It will be evident that our chief endeavors must be directed to the present support of life. If we can maintain and restore the general health and keep the natural functions in a state compatible with continued existence for a time, the disease of the animal system will in all probability subside. Evacuent remedies must be used very sparingly and with great caution. The most efficient medical aid in your reach should be applied to in such cases. Blood letting as a general remedy for puerperal madness or mania, and also in those cases which more resemble delirium tremens, is seldom or never necessary, but generally pernicious. I do not say that cases never occur which require this remedy, but I would lay down this rule for the employment of the lancet—not to use it as a remedy of disorder in the mind unless that is accompanied by symptoms of congestion or inflammation of the brain. Local is safer than general in the real inflammatory diseases of the brain—such as would lead to its employment though the mind was not disordered. Even here, however, great caution is necessary. Blood letting, of course, is essentially necessary, as heretofore mentioned—but these, I think, can never be mistaken for puerperal insanity. They are febrile headaches—more or less acute pain of the head, which is a much better indication for blood letting than disorder of the mind without these symptoms. In cases attended with much heat about the scalp, flowing of the face, and strong pulsation of the temporal and carotid, it will be proper to shave the head and keep it cool by means of cold lotions or an oil skin cap filled with iced or ice water, as heretofore laid down under the head of treatment of insanity in general, or by evaporating lotions, if the symptoms above mentioned are very acute, and the debility of the patient is not alarming.

A few leeches may be applied; blisters to the occiput or nape

of the neck, are often serviceable; when the scalp is not hot and the tendency of the disease is rather to stupor than to a high degree of excitement, blisters are usefully applied on the top of the head; heat should be applied in the most convenient form; the lower extremities which are often cold, should be immersed frequently in hot water, or bathe the feet and legs in a warm infusion of mustard or horse radish, and the circulation assisted by the heat in the other extremities by the most obvious means. The cold shower baths should not be used in cases of puerperal madness or mania, but apply, at intervals, cloths wet in cold water to the forehead.

Purgatives and emetics are among the most useful remedies in this disease. The alimentary canal is frequently in a disordered state—the tongue furred, the breath foetid, the skin discolored and the evacuations dark and offensive. A few brisk purgative doses of calomel, followed by castor oil or rhubarb and magnesia, should be given in such cases. Emetics of *epicachuana*, with small doses of tartarized antimony, are very valuable remedies in this state of the alimentary canal; but they should be used with caution when the face is pale, the skin cold and pulse quick and weak. *Epicachuana* is preferable to antimonials. After these evacuant remedies have been premised, great advantage may be derived from the use of opiates. Full doses will be generally attended with the best success. Ten grains of Dover's powders may be given at night, or a grain and a half of solid opium, or thirty drops of the tincture, or Battley's solution of opium in preference to the tincture. Perhaps the acetate and muriate of morphia are the best preparations of opium. They may be given in doses of an eighth to a quarter of a grain, and repeat every third or fourth hour until sleep is produced.—When the opiates disagree, *hyosycomus* mixed with camphor (five grains of each) should be given every hour, and a double dose at night; a drachm of the tincture will answer the same purpose. I am, however, of the opinion that narcotics are the most valuable remedies; they often produce nights of better sleep and days of greater tranquility, and this calmness is followed by some clearing up of the disorder of the mind. If, however, heat is in the head, and flushing in the face, their use ought to be postponed until such symptoms shall have been removed. In the more protracted cases of puerperal mania, tonics and stimulent medicines are sometimes requisite, especially when the appetite has failed. Ammonia is quite recommendable—it may be given with an infusion of Peruvian bark or any bitter infusion. When it is not offensive to the stomach the rectified oil of turpentine is one of the best stimulents, especially if it be taken in a dose of a drachm three times a day with cinnamon water or any other aromatic fluid.

A rule of great importance refers to the diet of women in puerperal insanity. It may perhaps be safely asserted that the greatest risk with patients in this disease is that of being starved through the mistaken notions of their attendants, who are too often disposed

to consider the excitement of maniacal disease as a reason for withholding food, when this very state, owing to the exhaustion produced by its long continuance, renders it especially necessary to support the strength more carefully. Farinacious fluids of a nutritious kind, milk, rice, and other such matters at short intervals, when febrile symptoms preclude the use of animal food. In most instances broth may be allowed and ought to be given. In the more protracted periods solid meat with ale should be given.

Maniacal patients, laboring under great weakness and exhaustion, with cold extremities, a clammy skin, passing restless and sleepless nights, and under continual agitation, begin to improve as soon as their diet is changed; and when meat with some ale or porter is given, the pulse will become fuller and less frequent, the extremities, warm, sleep will be restored, and convalescence will take place in a surprisingly short time after such a system has been adopted.

The last observation to be made refers to the management of such patients. We must here advert to the remarks to be found in former pages on the management and treatment of insane patients in general. The general rules only require modification in some particulars in relation to puerperal women; they require in other respects similar treatment. They should be separated from their relations and carefully attended to by persons who are fitted for the occupation by profession or habit. It is not so often necessary to send puerperal maniacs to lunatic asylums as deranged persons of a different description. I think it unnecessary to add any thing more upon the treatment, only to cite the reader from one to the other on treatment of insanity in general and puerperal insanity.

Some men who labor under this awful malady fall dead in their tracks, without making use of any weapons by which they might put an end to their existence. The usual course is to bury them. In nine cases out of every ten you bury a living soul. If you would spring to them with medical aid and treat them kindly, you might bring them to, and they might live for several years in a state of insanity under kind treatment, and tell you of a great many things that you never thought or heard of before. The man who labors under insanity and falls dead in his tracks apparently to the bystanders, is not really dead; he is dead for a time, and insensible of every thing that is going on while in this condition.

In giving a Description of Insanity we will first give that of moral insanity.

1. Moral insanity, or madness consisting in morbid perversion of the natural feelings, affections, inclinations, temper, habits, moral disposition and natural impulses, without any remarkable disorder or defect of the intellect or knowing and reasoning faculties, and particularly without any insane illusion or hallucination.

The three following modifications of the disease may be termed intellectual insanity, in contradistinction to the preceding form:

1. Monomania, or partial insanity, in which the understanding

is partially deranged or under the influence of some particular illusion, referring to one subject and involving one train of ideas, while the intellectual powers appear, when exercised on the subject, to be in a great measure unimpaired.

2. Mania, or raving madness, in which the understanding is generally deranged. The reasoning faculty is not lost, but is confused and disturbed in its exercise. The mind is in a state of morbid excitement, and the individual talks absurdly on every subject to which his thoughts are momentarily directed.

3. Incoherence or Dementia. By some persons it may be thought scarcely correct to term this a form of insanity, as it has been generally considered as a result and sequel of that disease. In some instances, however, mental derangement has nearly this character from the commencement, or at least assumes it at a very early period. I am, therefore, justified in stating it to be a distinct form of madness. Its features are, rapid succession or interrupted alternation of insulated ideas, repeated acts of extravagance, complete forgetfulness to every previous occurrence, diminishing sensibility to external impressions, abolition of the faculty of judgment, perpetual activity.

The division of the forms of insanity pointed out in the preceding description, is the most simple that is admissible or adopted to the existing varieties of the disease. It is entirely practical. The disorders of the mind are limited in number and kind by the diversities which exist in the operations of the mental faculties. The mental operations are of three distinct kinds, and are referred, on the testimony of consciousness, to three different departments in our inward nature, viz: To those of the feeling or sentiment, the understanding and the will; the emotions—grief, pleasure and the mental processes of reflection and contemplation, and the voluntary act of self-determination, are three kinds of mental phenomena, which, as they present themselves to our inward consciousness, are so clearly and strongly distinguished from each other that it is impossible to confound them if the cause of derangement is in relation to one of these manifestations of mental existence. To one or another it belongs, since the mind is ever occupied with phenomena related to one out of the three classes. We have only to enquire to what modification the disorder directly refers itself, or whether it affects the feeling, the understanding or the will, since one of these has possession of our consciousness or is at least predominant at every point of time.—Whichever function of the mind happens to be that which is falling into disorder, by it the form of insanity is determined. Thus we have three classes of mental disease corresponding to the three departments of our minds. A second distinction is founded on the character of disturbance which is experienced—whether it is of the nature of exultation or depression, of increased or diminished.

I shall simply enumerate the principal modifications of the derangement of the mind, or of its diseases and defects, accord...

ing to the method of Dr. Prichard. I will use his own words:—

The first division consists, as above stated, in disorders of passion, feeling or affection, or moral disposition. This has two forms, viz:

First form—Exaltation or excessive intensity—undue vehemence of feeling—morbid violence of passions and emotions.

Second form—Depression.

The Second division consists of disorders affecting the understanding or the intellectual faculties.

First form; Exaltation—undue intensity of the imagination, producing mental illusions. To this head belong all the varieties of mono-mania.

Second form: Depression—feebleness of conception of ideas and imbecility of the understanding.

The third division comprises disorder of the voluntary powers, or of propensities and will.

First form: Exaltation—violence of will and propensities—tollheit, or madness without lesion of the understanding.

Second form: Depression—weakness or incapacity of will—moral imbecility.

To these annexed forms the reader will be much aided in defining the different causes that produce the disease, as laid down under the first head of Insanity.

Hail, Columbia! my native land!

Ye free born sons of Columbia, hail!

In your nearest sister towns I once did stand;

But when misfortunes came my heart did fail.

Those towns have in them all many noble sons,

And their fair, superior daughters are not a few;

But the sons of Palestine were once my choice brothers,

They became quite wrathful when I was compelled to sue.

If wrong to them I have done,

They'll pray forgive them all or none.

Their wrongs to me I have forgiven,

And I am willing they should get to Heaven.

When by the plough I did thrive,

I would either hold or drive;

When it I did lay aside and went to cutting tape,

That day's work wrought up for me my eternal fate.

GENERAL REMARKS.

INSANITY is sometimes termed lunacy, from the fact of the disease being accompanied with fits of epilepsy (as heretofore mentioned) every four weeks, or change of the moon (Luna.) Insane people are sometimes termed lunatics from the fact that they are inmates of a lunatic asylum. Again, they are occasionally termed lunatics when the disease is accompanied with raving madness. There are various terms for it, but all diseases of the mind might be justly termed insanity and idiocy. Some persons hold it to be the duty of their neighbors to take care of their insane; but that is not their duty. They can see the duty of other persons in such cases, but cannot see their own. It is equally binding upon every man and woman to take care of the insane offspring of their bodies. If I was blessed with proper reflecting mental faculties and bodily health, there is not a man on the face of God's earth that should outstrip me in taking care of an insane son, brother or relation. I would have them healed, taught and taken care of, or I would work day and night and live upon bread and water rather than see my insane suffer.—It is no difference whether it be male or female—it should be your first duty to provide for the wants of your insane.

Some persons stand opposed to pronounce their relatives insane, rendering as an excuse that they might receive thereby a stain upon their characters. That is not really the cause. The great secret is, they fear that their afflicted relatives might eat a little of their meat and bread, wear some clothing, or that a medical bill might have to be paid. If you cannot account for all those duties towards your insane in this life, you cannot account for yourselves or them in the life to come. It is expected of every family to account for their own insane in some way or other. It is also the duty of the ministers of the Gospel to attend to those things—to see if there be any such persons in the bounds of their station, circuit or location, and deal with them as stewards of the Lord, that they may be ready to account for their stewardship as faithful servants of the Most High at his coming. Judges of courts are held equally responsible, together with acting justices of the peace, sheriffs, constables and coroners. Medical men are held awfully responsible; they offer their services to the public as healers of all diseases that

befalls the lot of man. There are, perhaps, some of the community in some parts of this State, from the prejudice heretofore cherished in their hearts against me, may use their influence against this work and try to crush it to the earth. I will just request the reader, if they should take this stand, to ask them if they could walk one hundred yards or ride three or four miles, in 1839, and pronounce their patient (the writer) insane, and treat him according to the rules heretofore laid down under the head of treatment in cases of insanity, instead of pouring into my system from thirty to sixty grains of calomel at one dose, and thereby destroying my constitution and mental faculties, and becoming, indirectly speaking, my murderers instead of my healers, and left me sinking under their rigid course of treatment, for which I paid them about one hundred and fifty dollars. They, however, in the mean time, rendered some medical services to my family. By pursuing the former course they could have healed me—but the reader will remember it has been six years since 1839. If they should have an insane patient in 1849, and they will pursue the course of treatment given in this book, they will heal nine cases out of every ten; but if they pursue the same rigid course that they did in 1839, they will kill nine out of ten. Farmers, mechanics and others who have not made the subject of insanity their study, if they should be at a loss to know whether they should be governed by the rules herein laid down in cases of insanity, I would ask them to refer to a real medical man, and be certain that he is a real medical man before they are governed by his opinion. There may be some objections raised upon the ground that the author is a suicide. This rigid course of maltreatment was the forerunner of suicide. Down, down, down with a rigid course of treatment and abusive language, and up, up, up with kind treatment and mild means in cases of insanity. The latter course must prevail if the mental powers are restored. I do not allude, in this remark, to the management in lunatic asylums, for they know how to treat their patients—but I drop it for the benefit of those who are not blessed with those institutions and who undertake to heal their friends at home. To treat a case of insanity is not to treat it with ardent spirits, for accursed is he that turneth up the bottle to his neighbor's mouth, but it is to have it healed.

Some men are very tenacious, as above stated, with regard to their own characters, and stand opposed to pronouncing their friends insane, lest it might injure their characters among their neighbors. I will just remark that if it injures a man's character to take care of his insane, I would not have the character that such neighbors would give me; they could not run after me fast enough to give me a character; and if they should give it to me I would give it back; therefore they would lose nothing by the gift.

Some men look upon it as a credit to cheat and defraud insanity and even sit around the corners of business houses watching for an

opportunity to catch the unfortunate subject off his guard or absent from his friends, that they may gore him deep; and when they have cheated and defrauded him out of a large plantation, a large lot of money, a fine negro fellow, a fine lot of goods, a fine horse, or shaved a valuable lot of claims at from twenty to thirty per centum discount, when the unfortunate subject does not know the value of a dollar, they think they have done something very great; they laugh in their sleeves, but mark ye, it will take to itself wings and leave them. Ill-gotten fame or wealth will take its flight from any man in the course of time, and they will have to pay dearly for it in the world to come; they will have to pay up the utmost farthing. You evade the laws of your country in such cases, but when you come to the law of God it swings you up. I believe it would be just for the Legislatures of the different States to enact a law to make it a penitentiary offence for a sane man to wilfully and knowingly cheat and defraud insanity—just as if he had stolen that amount. It should also be a criminal offence for a quack Doctor to maltreat his insane patient. A man's life is worth more to him than all the money in the world, and if his physician should poison him to death with great gorges of medicine, as if he was physicing a horse, he should be made to suffer in the same way and manner as though he had plunged a dagger to his heart.

I will here give an anecdote that once occurred in a city between a physician and a stone-cutter. The doctor was accustomed to pass through the street that led by the stone-cutter's shop to visit his patients. In passing one morning in a great hurry, he accosted the stone-cutter as he was busily engaged in cutting letters on a tomb-stone. "Well, sir," said the doctor, "I suppose you cut the letters on the stone until you get to the words 'in memory of,' and then wait and see who dies before you cut the balance."

"Yes, sir," replied the stone-cutter, "except with your patients; with them I go right on, for I know a tomb-stone will be shortly required."

This would be applicable to the medical man who pursues a rigid course of maltreatment and administers from fifty to an hundred grains of calomel to his insane patient in twenty-four hours. In such cases the stone-cutter, cabinet maker and sexton may all go right on, for the poor patient will be laid in his grave in a very short time.

The mind is composed of five different attributes, to wit, the five senses—seeing, hearing, smelling, taste and feeling; and if you lose the use of one of the members of your mind, they all being combined or united, it will affect a second to a greater or less degree; but upon restoring the first attribute by kind treatment, a cure would be very easily performed by a careful physician and kind nurse. Thus you might prevent the contagion from extending to the second, but if you neglect to make an effort to restore the first, the disease will, as a matter of course, extend to the second and third

attribute, and perhaps inhale in its progress other diseases or assume a different character, and will thus extend to the fourth, and will continue its ravages until it reaches or terminates in the last attribute. At this juncture it would be impossible to restore either of the attributes, and the whole mind of man becomes morbid and incapable of self-government—the contagion spreads throughout the whole system and may extend to the brain and produce mania or raving madness, and in all probability terminate in death; all of which might be prevented by treating the unfortunate subject as insane.

Some of the finest talent in the world may be found in members of insane institutions. For a time their talent becomes impaired from some one or more of the causes laid down under the first head of insanity, and their friends discover it and take them to an asylum to be healed; and it is not an unfrequent occurrence that they recover from the disease and return home and make the most brilliant men in the world. If a man, in the hurry of business, happens to commit some unintentional errors and his mind becomes perplexed, and his friends become alarmed, fearing they may lose their debts, refusing to give him time to correct those errors, (as was the author's case) he looks upon it as a disgrace to be imprisoned or threatened with imprisonment, if he has been in good standing in society or living in the favor of, and in peace and harmony with his friends. If they begin to abuse him and drop off from him he notices it all the time, and it produces unpleasant feelings for them to make those threats of punishment; but if he is insane he does not look upon it as a disgrace to be led kindly by his friends to a respectable healing institution, but on the contrary, he takes it as a special favor. When your friend becomes insane, show your God what you are, and never mind what the world may say against it. The soul that is insane cannot help it—he would like very much to be sane. Some people will have it in such cases that they could avoid being insane, and that they are not in that state, but only think so. I reckon if one of those persons was to think himself insane, he would be very willing to be led to this institution to be healed. You would come along very kindly. Do you suppose the young man in the tombs cutting himself with stones could avoid his condition, or that he could have healed himself? It is just as reasonable to suppose that as it is to suppose that the man who is insane can avoid his condition or heal himself. Suppose you were taken suddenly sick with nervous or congestive fever—could you prevent it? I guess not—but perhaps you might be healed. Insanity is likewise a disease, but more violent and painful, and if you were to become afflicted with this awful malady you might be healed of it also. It requires a little more time and care than a case of fever.

Some families wait for their friends to come and tell them that their relatives are insane and get on their knees and ask their friends to take care of them, and if they happen to be possessed of too high a mind to pursue this course, God pity their condition, for in

many instances their friends will have no mercy on them. The insane are quite high-minded—they even sometimes imagine themselves kings and favorites of heaven.

The man that steps up to you and says, "Sir, I am an insane man," is one who only thinks himself insane. He may tell you by citing the condition of other men who are pronounced insane and treated as such, and ask you to say yourself, citing you at the same time, to their own condition or to an insane institution, and ask you for a friend. But they will never tell in plain words until they become in a similar condition with the writer; then they will acknowledge themselves insane. It is a hard word for a man to cry out upon himself. He expects his friends to cry that word for him. A boy may speak it, but a man don't like to confess himself inferior in point of talent or honor to his fellow man. I have noticed all my life that a man's friends get entirely too smart in such cases long before the right time; but when the time comes for them to act and show what they should do, they are never smart enough. It is every body's business—and I have heard it said, what is every body's business is no body's business. Every man is in action and no man acts right—if they do, it is a rare occurrence. A majority of people profess to be perfect judges of insanity, and there is not one out of every hundred that can define it, and perhaps it would not be extravagant to say one out of every thousand.

If a man's friends will set themselves up as judges, they certainly should be very sure that they do not judge amiss; and if they are not capable of judging they should not set themselves up as judges. What kind of feeling would the reader suppose it would put upon a man to hear that a certain other man in the circle of his acquaintance had become insane, and to see the relations and friends of that man mount their horses and lope off to his house and not abuse or seek any advantage or suffer any one else to do it until he gets well; and he knows himself to be the most insane man on the face of God's earth, and that his relatives and friends have a good right to know it too, and he also knows them to be under equal obligations towards him as that of the other man's friends, and he sees them mount their horses and strike off to hunting up and circulating reports on him, and gallop up to his house and abuse him, and go off to boast that they have given him a good lecturing, is it reasonable to suppose that this conduct could possibly create any good feeling? If you do suppose such a thing, you are very much mistaken in your suppositions. It creates an unpleasant feeling in his mind and breast towards his friends, and causes him to lose confidence in himself and them. In some instances they require a longer time to treat a case of insanity in their families than others, fearing that they might act in too much haste. You cannot act in too much haste in such cases if you act with caution and discretion. Time is money, therefore it is best to make use of it as it glides on. If your friend becomes insane you cannot get to him too soon, if you

approach him in a proper manner. Some families have to go out and ask the people what their duty is towards their insane, and while they are making such enquiries perhaps their insane may commit suicide. Read this book and it will teach you your duty. It does no good to pronounce a man insane unless you act upon his condition. For one man to say, "there stands an insane man," and a second to say, "well, let him stand—no one cares," does not heal insanity. It requires action in such cases. I could get no man to act upon my condition, either for love or money, until it was forever too late. I have tried at least one thousand men upon the subject, and in a thousand different ways for action, but they invariably took the wrong view of it and began to make game and abuse, which only adds fuel to the fire. It is passingly strange that a man's friends and relatives have no more feeling than to abuse him when he is sick and deranged. You do not know but what you may now have a son or a daughter that is deranged; it would not be amiss to investigate it closely; and if it proves to be the case, be very certain to take care of that one and treat it kindly, and I will insure that will give you a character in the estimation of gentlemen; you will be spiritually rewarded both in time and eternity.

Some men may say that they have no use for this book, upon the ground that they have no insane in their families. My friends and relatives always held that they had no insane, but they found themselves awfully mistaken. Suppose you have no insane now—perhaps you or some of your family might become insane, and then you would find use for a book that would teach you what to do with them. Buy while they are going, lest you might wish you had one when you need it.

I have heard it said that during my trip to New Orleans (heretofore mentioned) a letter was received by the Methodist Church, of which I was a member, stating that if I remained a member of said Church it would not prosper. If it be any satisfaction to the Church to know the truth, I wrote no such letter; and if a letter of any description was received by said Church over my name, it was a forgery, both writing and signature. This is not the first forgery that was ever committed by using my name, by several. I remember it was used quite freely during the winter of 1838–9, to notes given for a large drove of hogs, bought by G. T. & Co., of which partnership I was not a member; neither did I have any part or lot in the profits or loss of said purchase, except in taking the paper of said concern in discount of debts due Mr. X—— and myself, which operation I stood opposed to, (for I knew the concern to be insolvent,) and by which I sustained a loss of several thousand dollars. I never authorized any of their agents to use my name to the notes, either verbally or by writing; and I wrote no letter during said trip to New Orleans, to the Church or to any person except to three individuals on business in which they were interested.

The heart is the seat of life—from it flows throughout the whole

system a circulation of blood, even to the extremities of the fingers and toes—from the crown of the head to the sole of the foot—circulating from the heart, through the veins and arteries, and then returning to the heart and re-circulating again and again; and if the seat of life, which is the heart, becomes sick, the head becomes sick also, and thus the whole system becomes sick. When the seat of life dies, the balance cannot survive long—it is bound to follow soon after, in some way or other: but when the head and heart becomes sick they may be healed, and thus prevent the other members of the body from receiving the contagion, and, instead of terminating in death, the man may live many years. You may break the heart of a lion or an ox if you treat them as I was once treated, much less the heart of a man.

Insanity is never out of danger, neither does it know when it is in danger. Some people watch their insane very close until about the time they think they are about to destroy themselves, and then they quit watching. It is nice to watch an insane man—it only makes them worse to watch them; take them into your houses and treat them kindly, or bring them here where they can be healed.—Some people don't care no more what becomes of their insane than they do for a dumb brute, and not so much, for they will take care of a dumb brute and they won't take care of their insane. It is sometimes the case that one kind word saves a man's life. Time things are time things, and eternal things are eternal things; time things may be changed—time things may be rectified if a man's friends will give him time to rectify them, but eternal things cannot.

O, thou that stoneth the prophets and killeth them that I sent unto thee, how oft would I have gathered you together as a hen gathereth her brood under her wings, and unfolded these mysteries unto you, and ye would not, eyes ye had and ye would not see, ears ye had and ye would not hear. Eyes I had and I did see, ears I had and I could not hear.

When you step up to an insane man and abuse him you are entirely out of business; you have got nothing else in the world to do, and you may get yourself into business by it, and a very bad business.

Gentlemen and ladies in high stations,
Will you look down upon the insane and idiot
With contempt? You and your great relations
Might all become maniacs and idiots.

Will you turn to them a deaf ear,
Or will you raise your voice for them in prayer,
That God may restore their minds and bless you every year,
And lead them from the dangerous snare?

They are of the same dust and fellow being,
Your conduct towards them is marked down
By the eyes of Him who is always seeing;
He expects you in your duty to be found.

If you should mistreat them and show disrespect,
Slim would be your chance for heaven;
Therefore you had better them protect,
That you and them may be pure leaven.

Thus you might wear fine laurels,
And meet them in peace beyond Jordan's stormy banks,
Where never enter jars or quarrels;
Where you would win crowns, golden harps and thanks.

IDIOTISM.

IDIOTISM is a state in which the mental faculties have been wanting from birth, or have not been manifested at the period at which they are generally or usually developed. Idiotism is an original defect, and is by this circumstance, as well as by its phenomena, distinguished from that fatuity which results from disease or from protracted age. The latter is dementia, and it is important that this affection should not be confounded with idiotism. I will point out the distinction between idiotism and original deficiency of understanding. It is divided into two stages or degrees, viz: absolute idiotism and the condition approaching to idiotism, which last is denominated imbecility. Imbecility is a state in which the intellectual faculties are not wholly deficient, though manifested in a lower degree than according to the ordinary standard.

Idiotism, however, is not the same in all instances. It differs in particular cases and has a variety of forms. One of the most strongly marked of these is termed cretonism, a species of idiotism connected with personal deformity. Says Prichard, Cretons often show in their earliest infancy what they are destined to become. They have sometimes, in their first years, a puffed, swollen countenance: their hands and heads are large and out of proportion to the rest of their bodies; they evince insensibility to atmospheric impressions; an habitual state of stupor and sloth; difficulty in sucking, as if through weakness of instinct connected even with the first wants; very slow and imperfect development of the faculty of articulating sounds after they are only capable of learning to pronounce vowels without consonants; they even display more and more clumsiness and stupidity in all their movements. The same deficiency or absence of intelligence continues to the age of ten or twelve years. Cretons of that age are frequently unable to take food into their mouths and masticate it, so that it is even necessary to put their aliment down their throats. As they grow up they still walk with an awkward and tottering gait when they can be induced to move at all. They have never a cheerful countenance, are always stupidly obstinate, with a resisting, mutinous temper; they show a disproportioned smallness of head in relation to their bodies; their heads are flattened, and the tuberosity of the occiput is less projecting than is natural; their eyes are small, sometimes deeply sunk, at others prominent; their look fixed

and stupid, chests flat, fingers thin and long, the soles of their feet flat and sometimes bent, and often turned inwards or outwards; obscene and erotic propensities. They do not walk about much, and only excited by a desire to get food or warm themselves by the fire or in the rays of the sun; his litter is his longest and most fatiguing journey, and to it he comes tottering and reeling about. In seeking his object he goes forward without shunning dangers or obstacles; he can take no other road than the one most familiar. Their organs of sense are imperfect; they see imperfectly, are deaf or hard of hearing, dumb or mumbling and lisping in their speech; their taste and smell are also imperfect, and they eat without selection of food. Their reflecting faculties are still more imperfect than their powers of sensation; they are incapable of directing their attention to anything; though sensations take place through the organs of sight or hearing, they are scarcely followed by any perception of objects. Many idiots have even the instinctive faculties in a defective state, and appear to be far below the brutes in the scale of animal existence, for brute animals have in perfection all those impulses to action which are necessary for their individual well-being and that of their tribe.

Idiots, however, have their bodily appetites and sexual desires; they are likewise subject to anger and rage. There are some who display faint glimmerings of intelligence; their attention is sometimes excited by impressions made upon their senses; they appear to look upon certain objects with a sentiment of pleasure mixed with curiosity.

Esquirol gives an account of a woman twenty-two years of age, who was admitted at the Salpetriere in 1812. Her mother, while pregnant, experienced certain severe trials, and the subject had a feeble and sickly infancy, and learned to walk at a very late period. When five years of age she suffered from a severe illness, resulting, it was supposed, from a fright. Since that period the progress of intelligence has ceased, although the organs are well developed. Her stature is above the medium size, her step easy, slow, and somewhat haughty; her hair of a chesnut color, her forehead high, eyes blue, face flushed, chin small and sharp, teeth white and well arranged, the occiput well developed, the physiognomy mild and friendly, skin fair and the limbs well formed. The admeasurement of the head, taken during life, is as follows:

Circumference,	33.66 in.
Antero posterior diameter,	7.87 "
Bi. temporal diameter,	6.10 "
From the curve at the root of the nose to the occi- pital tuberosity,	14.29 "
Total,	61.92 "

The menses appeared at thirteen, and were abundant and regu-

lar at fourteen. After that period her disposition became less amiable, and she refused to labor. The sight of men caused the blood to mount into her cheeks, and she was accustomed to escape from the house of her parents to run about and play with little boys.—The intellectual capacity of this imbecile was considerable: she attended both to what she saw and heard. She had some memory, formed a sufficiently accurate judgment respecting the most common things, and replied correctly, but in a hesitating tone, to such questions as were rarely addressed. In vain they endeavored to teach her to read and labor—she would repeat a few letters and that was all. She learned how to arrange dolls, and amused herself with them. She would dress herself, comb her hair, wash herself, make her bed and call for a change of linen. She would go for her food, but was unwilling to receive it except in dishes appropriated specially to her use; quite haughty, and disdained her companions; and notwithstanding she was habitually mild, opposition irritated her, and she then became perverse and abusive in her language, and would strike if made angry. If any one struck her she would return their blows with interest. She was excessively obstinate and would never yield; had neither fear nor jealousy, walked much and sported with her companions, would caress her mother, of whom she was very fond, and if long absent she became sad. She would accuse her father-in-law, whom she disliked, of treating his other children better than herself, and particularly in supplying them with better clothing. She was observant of attentions paid to her—the sight of men produced a strong impression, and she watched for the workmen when permitted to enter the courts of the hospital. She never became habituated to continual labor; on receiving a new dress she hastened to display herself to her companions and the domestics of the house. When her portrait was taken, in consequence of the regularity in the form of her head and the harmony of her features, which contrasted with the feebleness of her understanding, she seemed transported with joy. Nevertheless, there was much difficulty found in inducing her to keep her seat, which she was constantly disposed to leave. It was impossible to take a cast of her face, for so soon as she felt the softened plaster over her eyes, she would open them. She has often essayed in vain to keep her lids closed, and often wept with mortification at her inability to submit successfully to the operation. Imbeciles are nothing of themselves—they are incapable of attention. With feeble sensations and fugacious, dull of memory and inaccurate, they are able to combine and compare, but their will is without energy.—They are not always deprived of the power of speech; a small portion of them are mutes. They very readily express, by the play of their countenance and gestures, their thoughts, desires and wants. Nothing is produced by them, and all their movements, both intellectual and moral, are aroused only by foreign impulses. They neither think nor act but through others; their will is without ener-

gy; they cannot follow a conversation, and are still more feeble in a discussion, nor can they conduct a project to its close. They regard the most serious things as gay, and laugh at those that are most sad. They hear but do not comprehend, although they affect to both see and understand. Their gestures and position are odd, and rarely in harmony with what they think or say—are puffed by pretension, easily led and controlled, and incapable of application and labor. There are other imbeciles, however, who possess but a small number of sensations and ideas, and have but little memory. Their language also is limited, obstinate and peevish.

Parents and guardians are under equal obligations to the unfortunate idiot as they are to their insane, except the healing part. I conceive it to be impossible to heal idiocy where they are born in that condition; therefore, I think it unnecessary to lay down any particular rule by which they might be healed. Still, it is your duty to reasonably feed and clothe them, and render them as comfortable as you can. It might be proper to give a sufficiency of mild medicine, occasionally, to keep the stomach and bowels in a healthy condition. They do not usually live to be more than from twenty to thirty years of age, and very frequently die at an earlier period, especially where they are mistreated, which shortens their lives as does maltreatment in cases of insanity.

LINES TO MY FATHER.

May God support you in old age,
And when he takes you from this stage
May you in Heaven meet my mother,
And Jesus Christ your elder brother.

Your youngest son perhaps you'll never see,
But pray don't think of me;
When a boy I loved you more
Than all the sons you had before.

When you suffered me from your mansions driven,
As did Noah's dove o'er this wide domain I've striven,
If wrongs to you I have done,
Pray forgive them all or none.
While this I write I can't forbear to weep,
That I by my country should be sold so cheap,

JURISPRUDENCE OF INSANITY.

THE chief design of the author of this work has been to convey to the reader a correct view of insanity and the manner of treatment requisite to effect a cure, together with the causes that produce the disease and the manner of detecting it. I will now lay down what I conceive to be correct views in criminal cases of insanity before any particular court of judicature.

This subject will be readily admitted as one of great importance and interest. The life of a fellow being is often dependent upon the evidence given in a court of justice. When cases of this kind become matters of judicial inquiry, a person ignorant of the character and peculiarities of disordered intellect, of the pathological condition of the human mind, of its strange caprices, of the influence of external and internal agents in disordering its manifestations, may by his evidence consign a human being, deprived of his reasoning faculties, and having no control over his thoughts, and actions, to an ignominious and painful death. The judge and jury, never having had an opportunity of making the subject of insanity their study, must depend principally upon the evidence of medical testimony. If they, too, have not investigated the subject, how perilous is the condition of the unhappy man charged with the commission of a capital crime, and held responsible to answer the laws of his country and abide the decisions of a court and jury wholly ignorant of the disease, and suffer the penalties of the law on account of the executors of it being uninformed! It may be urged that it is only the province of the court to state to the jury the law on criminal cases of insanity. To do this it is necessary that he should be intimately conversant with the subject and the peculiar characteristics of mental derangement. To do justice in such cases it is absolutely necessary that not only the medical men examined, but the judge and jury, should be well informed upon the subject of insanity.

The time, I hope, is not far distant, when there will be instituted, for the investigation of cases in which it is important to establish the existence or non-existence of aberration of mind, a separate jurisdiction, presided over by persons whose attention has been specially directed to the study of mental derangement. Some of the most illustrious ornaments of the bench, in cases where insanity may be urged as an exculpatory plea, might labor under difficulties unless

well informed upon this particular subject, and thereby, in all probability, unintentionally give an erroneous charge to the jury and pass an erroneous sentence upon the unfortunate subject, and inflict the punishment of an ignominious and torturing death, while at the same time it would be the duty of the court, bar and jury to protect the unfortunate criminal by extending the benefit of such laws as are made and provided in cases of insanity generally—they being blessed by an all-wise Creator with proper reasoning faculties and bodily health, and their unfortunate fellow being both bodily and mentally diseased.

No man should be considered competent to give an opinion on a complicated question as a witness, where insanity may be suspected or should be necessary to be investigated for the well being of society and that of the unfortunate criminal, unless he has made the disease of the mind his study; and if an attempt should be made to bring forward any such testimony, it should be exposed by the bar to the laughter of the court. Yet medical knowledge is essentially necessary for the elucidation of any particular case of insanity, and the friends of the subject should as well, as heretofore laid down in the treatment of cases of insanity in general, apply to the most efficient medical aid in their reach. It might be the case that from some previous misunderstanding between the parties, that partialities or prejudices might exist in the minds of such witnesses, either in favor of or against any particular criminal case of insanity, at which time all such feelings should be thrown aside, and perhaps it might be advisable to throw the testimony aside and procure other medical testimony with whom the criminal may not have been previously acquainted or had no transactions in the different avocations and pursuits of life. Not one of the jury may have ever seen a case of insanity nor have given the subject a moment's consideration. It would be erroneous to place a dying maniac in the dungeon of a county or State prison, and bind him down with fetters and chains, thus placing him on a level with thieves, robbers and midnight assassins, who would plunge a dagger into the heart of his fellow being and usher him into another mode of existence. Such a course would go to cause the disease, to further increase its ravages and torturing pains, and might cause the disease to prove fatal or the subject to commit suicide. The unfortunate subject, knowing himself to be insane, looks up to his friends for advice, and when they treat him thus he becomes tired of the present and is willing to try a future existence.

In such cases their friends may render as an excuse that they were confining them to prevent an escape, about which they need not give themselves any uneasy thoughts. There is no danger of an insane man trying to make his escape, but on the contrary, their friends should go and take them home, or carry them to a lunatic asylum where they will be taken good care of and cured, and where they will be prevented from destroying themselves or any other

person. By this course you may preserve life. It is the opinion of some persons that none but the lower class of men ever commit suicide, and say, let them go—no one cares—it injures none but themselves. Such persons are laboring under a mistaken notion.—It occurs almost invariably with men who were once in first standing in society and in possession of the finest talents in the world, and it invariably implicates the highest rank of society. Insanity should be held in high estimation by sanity, and is by persons of reflection who know any thing about the disease.

Relative to the duties enjoined upon judges, counsellors, parents, guardians, friends and physicians in reference to any particular criminal case of insanity, suffice it to say, once for all, that the obligation is equally binding towards each and every such case, without regard to sex, name or age—there is no exemption. I do not mean, by standing opposed to the imprisonment of maniacal criminals in the dungeons of a county or State prison, (as sane criminals should be) that it would be advisable to suffer them to roam at large over the world, subject to be led about by the whims and intrigues of the sane thief or midnight assassin, and imperceptibly led to the commission of unlawful deeds which, if sane, they could not have been induced to commit. Thus, through the mistaken notions of a court and jury who may not have had an opportunity of becoming acquainted with the subject of insanity, a poor soul might be inflicted with the punishments of the law for doing a deed when not in his right mind. If not protected, therefore, by their friends and treated by their physicians while in this state of aberration, the unfortunate subjects are doomed to sink in the estimation of society, and are classed in the rank of, and subject to suffer the penalties of the law, with the sane villian who may have led them to commit the crime; when, if properly taken care of or sent to a lunatic asylum by their friends, in all probability their minds would be restored and they become useful men to society. It is nice to even suppose that an insane man or woman should know how to procure their own counsel when brought before a court for the commission of a criminal offence, or even to take care of themselves.

Deranged persons sometimes imagine themselves surrounded by enemies who are seeking their lives, and actually sink under fright and fall dead in their tracks, or put an end to their own existence with the view of preventing their enemies from gratifying their blood thirsty souls in their blood—preferring to take their own lives rather than to let their enemies do it. The judge forgets to say, in his charge to the jury, that perhaps the criminal at the bar is insane, and cite them to the insane institution at which they might be healed. The lawyer forgets to say that his client is insane and to cite the jury to an insane institution. The jury forget, in rendering their verdict, that there is an insane institution. They all forget the respectable healing house, but they never forget the penitentiary and gallows. It is better to err in such cases on the side of

mercy than on the side of severity—it is better to drink the blood of an hundred sane men than one insane man, all being guilty of the same crime. If a man be guilty of a crime and you arraign him before any court of judicature, if he be insane and you swear that he is sane, it makes him amenable to the laws of his country for the crime he commits, and he is punished with death—the prosecutor that prosecuted him, the witness that swore against him, the jury that found the verdict, the judge that passed the sentence and the sheriff that executed him are all held responsible in the sight of God as a band of murderers. You are taking the life of him whom God commands you to heal—you are destroying where you should protect.

Acting justices of the peace, sheriffs, constables and coroners are sworn to support the constitution of their respective States and of the United States, and if a case of insanity occurs in your city, town, county or district, and you live wholly in the neglect of treating the subject as such, you stand perjured in the sight of God, together with all other officers who take the same oath.

In addition to the plans heretofore laid down for detecting insanity or homicide, I will further lay down the following. They are founded on general observation:—

Acts of homicide perpetrated by insane persons—by other striking peculiarities of action noted in the conduct of these individuals—by a total change of character.

The same individuals, in many instances, would attempt suicide, expressing a wish for death, and they will in some cases even beg to be executed as criminals.

Those acts are without motive; they are in opposition to the known influences of all human motives. A man murders his wife and children who is known to have been tenderly attached to them, and a mother destroys her infant.

The subsequent conduct of the unfortunate individual is generally characteristic of his state. He seeks no escape nor flight as would the sane villian, but delivers himself up to justice, acknowledges the act, describes the state of mind which led to its perpetration, or remains stupified and overcome by a horrible consciousness of having been the agent in an atrocious deed. The murderer has generally accomplices in vice and crime—there are assignable inducements which lead to its commission—motives of self interest, of revenge, displaying wickedness premeditated. The acts of a madman are also in some degree premeditated, but his premeditation is peculiar and characteristic—with a view of trying to convince his friends of his real condition, hoping that he may get them into action upon the treatment of his case to prevent suicide or any further destruction. There is also a presumption of insanity where the individual has either been previously insane or affected by epilepsy. I maintain that capital punishment has the effect of developing in the minds of maniacal criminals, in many instances, a destructive impulse, as well as

exciting that tendency to imitate which is inherent in every mind. The sentence of punishment by death, instead of producing a beneficial effect with persons laboring under homicidal tendencies, actually in many instances stimulates them to the commission of crime.

I will cite to the following cases, taken from Prichard:—I. K., a farmer, several of whose relatives had been the subjects of mental derangement, was a man of sober and domestic habits, and frugal and steady in his conduct until about his forty-fifth year, when his disposition appeared to have become suddenly changed in a manner which excited the surprise of his friends and neighbors, and occasioned grief and vexation in his family. He became wild, excitable, thoughtless, full of schemes and absurd projects; he would set out and make long journeys into distant parts of the country to purchase cattle and farming stock, of which he had no means of disposing. He bought a number of carriages, hired an expensive house ready furnished, which had been occupied by a person much above his rank, and was unsuited to his condition. He was irascible and impetuous, quarreled with his neighbors, and committed an assault upon the clergymen of his parish, for which he was indicted and bound to take his trial. At length his wife became convinced that he was mad, and made application for his confinement in a lunatic asylum, which was consequently effected. The medical practitioners who examined him were convinced of his insanity by comparing his late wild habits and unaccountable conduct with the former tenor of his life, taking into consideration the tendency to disease which was known to prevail in his family. The change of his character alone had produced a full conviction in the minds of his friends and relatives of his madness. When questioned as to the motives which had induced him to some of his proceedings, he gave clear and distinct replies, and assigned, with great ingenuity, some plausible reason for almost every part of his conduct.

A. B., a tradesman of industrious, sober habits, conducted himself with propriety until about forty-six years of age, and had accumulated a considerable property from the fruits of his exertions.—About that period he lost his wife, and after her death he became more and more penurious. At length he denied himself the comforts, and, in a great measure, the necessaries of life, and became half starved and diseased. His body was emaciated and beset with scaly eruptions. Mr. S., a gentleman who had long known him, hearing of the condition into which he had sunk, sent a medical practitioner to visit him, by whose advice Mr. B. was removed from a miserable, dirty lodging to a lunatic asylum. Mr. S., who was present on the occasion, observed that A. B., previous to quitting the room in which he had immured himself, kept his eyes fixed on an old trunk in the corner of the apartment. This was afterwards emptied of its contents, and in it were found, in the midst of various articles, dirty bank notes, which had been thrown into it apparently at different times, to the value of more than a thousand pounds. A. B.,

after his removal to an asylum where he had wholesome food and exercise, soon began to recover from his bodily infirmities, and at length became anxious to be at large. He betrayed no sign of intellectual delusion, nor did it appear that anything of that description had ever been a part of his complaint. After some months, and after various expedients were adopted, it became necessary to bring him back to the asylum, with a certificate from a medical man who had examined and declared him to be insane. He still remains in the asylum, and derangement is now more complete than formerly, as it plainly involves his intellect.

Mr. H. P. had been for many years confined in a lunatic asylum, when an estate having devolved upon him by inheritance, it became necessary to subject him anew to investigation. He was examined by several physicians, who were unanimous in the opinion that he was a lunatic, but a jury considered him to be of sound understanding, attributing his peculiarities to eccentricity, and he was consequently set at liberty. The conduct of this individual was the most eccentric that could be imagined; he scarcely performed any action in the same manner as other men, and some of his habits, in which he obstinately persisted, were singularly filthy and disgusting. For every peculiar custom he had a faint and often ludicrous reason to allege, which indicated a strange mixture of rudeness and absurdity. It might have been barely possible to attribute all these peculiarities, as well as the morbid state of temper and affections, to singularity in the natural character and to the peculiar circumstances under which this person had been placed; but there was one conviction deeply fixed on his mind, which, though it might likewise be explained by the circumstances of his previous history, seemed to constitute an instance of maniacal delusion. Whenever any person whom he understood to be a physician attempted to feel his pulse, he would recoil with an expression of horror and exclaim, "If you were to feel my pulse you would be lord paramount over me for the rest of my life." The result has proved that confinement is not always necessary in cases of this description. Mr. H. P. has remained at liberty for many years, and his conduct, though extremely singular, has been without injury to himself or others.

It is a well established fact that masturbation is a prolific cause of mental derangement in young subjects. In those cases, although the intellect finally suffers deeply and rapidly, yet in its initiatory stage the moral and effective may be seriously perverted, while the conduct and conversation of the individual may be outwardly marked by its usual propriety. Long before any intellectual aberration is observed, and while the patient is merely moody and reserved, his mind may be tortured by fears and suspicions that mar his peace and sometimes lead him to acts of violence.

Dr. Bell, the accomplished physician of the Meleon Asylum of Massachusetts, says that he knew a pious, intelligent student, pursuing his daily avocations to the satisfaction of his friends and instruc-

tors, who nightly slept with a weapon under his pillow to protect himself from attack from one whom he had scarcely seen and to whom he had never spoken, and when convinced of his delusion by proofs so overpowering that his mind was obliged to acknowledge its assent, he merely transferred his suspicions to another equally innocent individual. Had this young man met the object of his suspicions and shot him dead, how few could have been brought to believe that he acted under the influence of insanity and was consequently irresponsible. How feeble would have been any evidence of insanity but such as had reference expressly to the particular form under which he was laboring. Such a case as this should make a strong impression on the mind of the medical jurist.

The following cases are taken from Winslow's Pleas of Insanity, which deserve high consideration.

An intriguing, vicious, unruly madman was detected with a piece of iron, which he had contrived to shape like a dagger, and to which he firmly fixed a handle. The weapon was taken away from him, when he immediately became excessively abusive, and was placed under restraint. After this he was more violent, and uttered the most revolting imprecations. In a fit of fury, he exclaimed to the keeper, "I'll murder you yet—I am a madman, and they cannot hang me for it."

In 1829 Mr. G. Combe saw a patient who had been confined in the Richmond Lunatic Asylum for the period of ten years. He was intelligent, ingenious and plausible—he was represented as having been a scourge to his family in childhood—had been turned out of the army as an incorrigible villian—had attempted the life of a soldier—had been repeatedly flogged, and had subsequently endeavored to murder his father. With reference to this case, Dr. Crawford, physician to the Asylum, makes the following observations:—He never was different from what he is now; he has never evinced the slightest incoherence on any one point, nor any kind of hallucination; it is one of those cases which throw a difficulty in drawing the line between extreme moral depravity and insanity, and in discovering at what point an individual should cease to be considered as a responsible, moral agent and answerable to the laws. The governors and medical gentlemen of the asylum have often had doubts whether they were justified in keeping him as a lunatic. He appears so totally callous with regard to any moral principle and feeling; so thoroughly unconscious of ever having done any thing wrong, so completely destitute of all sense of shame or remorse when reprov'd for his vices or crimes, and has proved himself so utterly incurigible throughout life, that it is almost certain that any jury before whom he might be brought would satisfy their doubts by returning him insane to a lunatic asylum, which, in such a case, would be the most humane course to pursue. He was dismissed several times from the asylum, and sent there the last time for attempting to poison his father, and it is thought best that he should

be kept there for life as a moral lunatic. But there has never been the least symptom of diseased action of the brain, which is the general concomitant of what is usually understood as insanity.

There have been many cases very similar to that just related for the care and protection of which nothing whatever has been done. The gallows ends the career of many unfortunate moral maniac. Was not Labierse a case of this kind? This man, who is represented to have borne a high character, murdered his mistress, two wives whom he had successively married, his own son, and was at last arrested in his criminal course by being detected in stealing a child, which he had destined to satisfy his savage appetite. This maniac selected the period of parturition for the administration of poisons. The only motive assigned for his conduct was, the delight which he was presumed to take in witnessing persons suffer excruciating torture. This man was condemned to suffer the penalty of the law, and was executed. Ought he not to have been sent to a mad-house.

The following case of homicidal insanity excited much attention in France, and amongst the medical men created considerable discussion: Henriette Conover, a female servant twenty-seven years of age, was of mild and lively disposition, full of gaiety and remarkably fond of children. Suddenly a singular change was observed in her deportment. She became silent, melancholy, disturbed in thought, and finally sunk into a state of stupor. This was in the month of June. She was dismissed from her place on account of her mental dejection, and in the month of September attempted to commit suicide. In the following October she entered into the service of Madame Fournier—still desponding and melancholy. On the 4th of November she suddenly conceived the horrible purpose of murdering the child of a neighbor. She severed its head from its body with a large kitchen knife. She subsequently declared that while executing this horrible deed she felt no particular motive either of pleasure or of pain. She, however, experienced some emotions of fear at the end of two hours. Madame Belam came and inquired for her child—"Your child is dead," replied Henriette. She made no attempt to escape or to deny the crime. This unfortunate creature was tried on the 27th of February, 1826, when the medical witnesses declared that though they could not produce any positive proof of her insanity, yet they were equally unable to pronounce her sane. She was again brought to trial, found guilty of homicidal suicide and sentenced to hard labor for life.

I hope any court and jury will be able by close observation to discriminate in criminal cases between homicidal criminals and sane criminals, which is a very important consideration. I hope the different courts and councils will not think this short and comprehensive view of jurisprudence in criminal cases of insanity to be an intrusion upon their different elevated stations, as it has been my whole design to enlighten any portion of them that may never have had an opportunity of making the subject of insanity their study, and

hope, by a clear investigation of this book, they will be much aided in defining such cases, and perhaps may be even aided in rendering the charge to the jury relative to the insane laws, and the jury might be aided in rendering their verdict. I think it unnecessary to add much more upon this subject, as I never was a judge of a court or a practitioner at the bar, neither did I ever sit as a juror or give testimony as a witness in a criminal case either of sanity or insanity. I was nothing but a common citizen, engaged in the daily avocations and pursuits of life.

The reader might come to the conclusion that some parts of this work are pretty cutting. If so, whatever part they may think good they can cherish in their minds, and the bad they can throw aside, as it is not intended to be any portion of the law of the land, but a family adviser or medical book for the parents, sons and daughters, brothers and sisters to read, and heal and be healed. I hope it will cause no division or confusion, but unite you together as a band of brothers upon the importance or unimportance of the different subjects herein contained. United you stand, divided you fall. A man may, under the influence of disease of his mental powers, commit acts of extravagance, ruin himself and family, become involved in all kinds of difficulties, indulge in habits destructive to both body and mind, and no restrictive or protective measures be adopted to save him from inevitable ruin. The absence of all hallucination or perversion of the mental powers is the only thing that saves such an unprotected person from sudden destruction. I have received many favors from the hands of my friends during my life, for which I feel very thankful. Some of them have received large favors at my hands, for which I hold no claims on them further than to account to my creditors and children for any debts they may owe me. If you miss doing an insane man the right favor in due time—according to its day and time—it all amounts to nothing in the end. The right favor is to have them healed, taught, protected and taken care of. In the midst of counsel there is safety, but in an over multiplicity of counsel there is no safety. Of the the latter I have in time received a liberal portion.

In criminal cases of insanity, where the life of the unfortunate subject is at stake, which, when taken, all he has of an earthly nature goes with it.

The judge and jury should be Washingtonians,
The medical testimony should be Jeffersonians,
The counsel should be Ciceros or Patrick Henrys,
The friends should all be in their memories,
The clerk should not give a slip with his pen,
And the sheriffs should all act like men,
To the healing of your insane I will cite you all,
As was advised the Hebrews by the apostle Paul.

ON SUICIDE.

ANY self-murder might be justly termed suicide. The man who shoots himself commits suicide; the man who plunges wilfully into the depths of the murmuring deep, as it flows swiftly down, encompassed by its banks, and drowns himself, commits suicide; or the man who takes inwardly ardent spirits, laudanum or opium, for that express purpose, commits suicide; but the act of drawing a razor across the throat is and might be distinguished from all other self-murders as suicide.

In giving the general causes that produce suicide or self-murder in any way, we will have to be governed in a great degree by the same causes heretofore laid down that produce insanity, as it is inevitably the case that insanity is always, with very few exceptions, together with this rigid course of maltreatment and abusive language, the forerunner of suicide. I am, therefore, justified in saying that, as a general rule, no man would, in a state of sanity, sound in body and mind, with malice aforethought, commit this act. It almost invariably originates from some local disease in the brain or system—which act man of himself never commits. It is true he strikes the blow with his own hand or pulls the trigger with his own finger, but strictly speaking the persons under whose care he is, and with whom the unfortunate subject may have his immediate transactions in life, and those with whom he most frequently associates and looks up to for advice and protection, together with his attendant physicians, do the work for him. Hence they become his murderers. Some men are committing suicide five, some ten, some fifteen and some even for twenty years—making the attempt at intervals. Suppose, for instance, that a man conceals himself in his room, in the absence of any person, knowing at the same time that it would be impossible for any person to get to him to prevent him from committing the act, and after having taken a weapon in his hand, reflects for a moment, seeing the error he is in, and lays it down—even if he should not put his intention into execution I would say that man was insane or both bodily and mentally diseased; and their friends, physicians, parents or guardians, as the case may be, should take the case in hands immediately, to prevent it, by treating it upon one of the two plans heretofore laid

down under the head of treatment in cases of insanity in general. By this means they restore the nerve or fibre already affected or diseased; and in rendering the service they save the life of the unfortunate subject and win to themselves unfading laurels, as did the lord of the young man that went down to Jericho.

The time to take steps to prevent such fatal accidents from befalling the bodies of unfortunate men, is upon the first attempt you may suspect they make at suicide, or upon the loss of the first fibre of the brain. Therefore, if taken in hand in a proper manner, it is just as easy restored as a common fever or influenza; it requires a little more care and caution on the part of the friends and physicians of the patient, but what of all that when you save the life of a fellow being and perhaps have your son or brother in your fireside conversations for years to come? In all probability you may thus be an instrument in the hands of God in saving a soul in eternity. If you see thy brother in fault, chasten him mildly, affectionately and brotherly; by so doing you may save thy brother's soul, receive a brighter reward, add stars to your crown and enter with him into realms of unfading felicity. Then you may sit down at the right hand of God, hail Jesus Christ your elder brother, and fall down at his feet with your sheaf and cry out, "Here, Lord, is one sheaf that thou gavest me in yonder world; I have cultivated the vine and thou didst send rain in thy good grace in due season to water and replenish its growth." In gathering time, when God shall call upon you to account for your stewardship, you can render to him your son, brother, patient or friend, as the case may be—fine fruits of your labors—and the unfortunate subject might be justly termed the fruit of the vine. You might, with care and kind religious instruction, have fine fruit from the vine and fig tree, and be counted meat fit for your master's service.

If the friends of subjects neglect to treat them as insane persons, as heretofore laid down under the head of treatment in cases of insanity, until the disease reaches or terminates in the last stage, by all means they should at that time grasp the arm and prevent the fatal blow. It is easy to prevent suicide by a little care and caution; but when people take a stubborn stand and look upon it as a duty to abuse insanity, not considering the moral obligation they owe to themselves, their fellow men and their God, and take no steps to prevent such things from taking place, they may find their friends committing suicide, and then they begin to excuse themselves to one another and to the people. But when you investigate this matter rightly, you will find that there is but one place to render an account, and that is at the bar of Almighty God. You cannot render an account for eternal things before any other tribunal.

It is nice to step up to a little boy who may have been bereaved of one or both of his earthly parents and say, before you have brought him up, "Sir, you must come down." I would recommend the plan of bringing your boys up. Human nature is human na-

ture, and human nature in the shape of insanity is easy enough led to do wrong contrary to its own will, and frighten it from one degree of maniacy into another until it commits suicide. Suicide is very frequently produced by sudden fright and abusive language.

You may take a pig and feed and water it until you make it quite gentle, and even have a pet of it; but do you quit feeding and watering that pig, and let it take a notion into its head that you intend to kill it, or turn it into the woods and set the dogs after it, and you may run it entirely wild, and if you don't watch very close you will never tame it again. Just so with human nature—you may take a boy of a dozen years of age, he may be ever so mild, kind and affable, and let him be bereft of his parent that lay nearest his heart, and cease to render him parental advice and begin to abuse him and call him a worthless fool, and knock and cuff him about as if he were a dog, and show signs of malice and unkind and inhuman feeling towards him by telling him he is a burthen to you and that you are tired of him, and by making a difference between him and other members of the family by slighting him at table, &c., he takes notice of all this, but says nothing about it; and you may thus run human nature as wild as the wildest deer in the forest—you may run it as wild as hell itself, and hell, you know, is death. He looks upon himself as a cast off, and like the prodigal son, he becomes willing to forsake his father's house, and would rather eat husks with swine than ask for a piece of bread. It is not an unfrequent occurrence that such treatment produces madness and terminates in suicide.

Again: you may take a boy at twelve years of age, and let him be ever so wild, if you will deal kindly, mildly and gently with him, and not hand him bread when he asks for it as if you thought it a stone, or a fish as if you thought it a serpent whose fangs might jag you, but give them freely and kindly, and in all probability he will make a useful member of society. The art of taming is just as easy, less expensive and much more agreeable than the art of running one wild; and if you are not very careful, about the time you think you are doing something great by running them wild, you will never tame them. It is much easier to pursue a kind course and keep them tame, than it is to get them to return to this condition. Just as the twig is bent the tree is inclined.

Was there no healing in the waters of the author's native land, which once flowed with milk and honey—was there no balm in that fertile soil—was there no physician there—was there no Moses who could lift up the brazen serpent in the wilderness that he might look upon it—was there no good Samaritan to lead him to an inn and pay the two-pence to have him healed, or was there no follower of the Son of God to lead him out of the tombs to prevent him from cutting himself with stones or weapons? The young man heretofore alluded to who was in the tombs cutting himself with stones, was committing suicide. The Son of God did not look upon it as a disgrace to heal him and thereby prevent him from destroying

himself. Those who look upon it as a disgrace to treat such persons kindly must look upon themselves as superior to the son of God, and he that thinketh himself the greatest shall be the least.

Again: you may take two horses at from three to four years of age—let them be of equal muscular power; take one and feed and water him regularly and treat him kindly, ride him moderately and never overtask his powers, and if he becomes sick, physic him and give him rest until he is well, and at ten years he is a good horse, in the prime of life, and may, under such a course of treatment, be a serviceable horse at twenty. Take the other and hitch him to the plough or dray, drive him under the whip all the week, feed and water him once or twice a day, lope him fifteen or twenty miles on Sunday, and at ten years of age he is a dead horse. Just so with human nature—you may take two boys of equal constitution, from twelve to fifteen years of age; place one under kind treatment, and require from him reasonable labor, and when sick have him taken care of until he is well; at thirty years of age he is in the prime of life, and under such a course of treatment it is reasonable to suppose that he might live out his three score and ten, which is the usual time, in the present age of the world, allotted for man, and might make a useful member of society all the time. Take the other and place him under a rigid course of maltreatment and abusive language, and thereby break his heart, which is the seat of life; drive him under whip and spur day and night; if he becomes sick pay no particular attention to him, or if you do undertake to have him healed, pour large doses of strong medicine into his system, and thereby destroy his health, constitution and mental powers; require impossibilities at his hands and drag him imperceptibly into bondage, and he becomes hopelessly deranged; yet he knows his condition and passively submits to abuse, thinking that they will some day or other take his case into consideration before it is forever too late. His prospects may be equal or perhaps greater at the outset of life than the one placed under kind treatment, but under this rigid course, at about thirty years of age, when he is just old enough to be in the prime of life, he is a dead man, and in such cases life generally terminates in suicide. If he had been placed under the same kind of treatment as the other boy, he might also have lived out his full time of three score and ten years, and been equally useful to society, some people expect their relatives and friends to come to them and tell them in plain terms that they intend to commit suicide—which course they will never take. If a man steps up to you and says, "Sir, I am insane, and if you don't take care of me I will take my life," you need not be uneasy—that man will never commit suicide. But if he tells you that there is a discovery of importance to be made, and cites you to the condition of other persons in the circle of his acquaintance who are pronounced insane and treated as such, and cites you to his own condition, and tells you that it will take close watching to make the discovery, you may know pre-

cisely what he means; he intends that if you do not in a reasonable time treat his condition kindly, to commit suicide, and leave you the bag to hold with both ends open; and he desires that you, being blessed by Almighty God with proper reasoning faculties, will take steps by which to prevent it. This important duty is enjoined upon you as fellow beings, bone of the same bone, flesh of the same flesh and dust of the same dust—having sprung from the same origin and being created by the same divine hands. It is not only your duty to take such steps, but it is your own interest and the well being of society. By preventing them from committing suicide or doing wrong in any way while in a state of insanity, adds to your own safety, peace and happiness. It frequently becomes necessary to bring your insane to this or some other institution nearest in your reach, not only for their own welfare, but in some instances it actually becomes necessary to seek an asylum for them for your own safety and that of their families.

One murder sometimes produces another. Just so with suicides—if one man commits suicide, and you have any good reason to suspect that it would be more than human nature could bear in any other particular individual, then is a good time to take steps to prevent the second. They very frequently walk their floors for a half or a whole night, without sleeping a wink, with a razor in their hand, to commit suicide; and for a short time before they put their designs in execution they become sleepless and drink water in large quantities, and their appetite fails. I might here say, as a general rule, that you may be governed in detecting an intended suicide in the same manner laid down for detecting insanity. You will also notice a person who is laboring under aberration of mind repeatedly placing his hand to his forehead, where there exist acute pains. The insane are quite high-minded, and you cannot convince them but that suicide is the most honorable premature death that an insane man can die. If there be honor attached to any premature death, they look upon suicide as the greatest. I will venture to say that an insane person cannot commit any act that would sink them in the estimation of a gentleman, but on the contrary, gentlemen will protect insanity. None but half-handed fops and swindlers will slander it. I do not drop these remarks to encourage men to commit suicide, for the friends of the unfortunate subject should take steps in due time to prevent it. If you do not take such steps or make an effort to prevent it, where you have had a reasonable time to suspect that a suicide might occur, you, under whose care an insane man is or should be, are held firmly bound for every drop of blood that may be shed in such cases, just as if you had stabbed the subject to the heart, and will have to render a strict account at the bar of Almighty God for every neglect of duty towards them, and for every act and word that may have caused them to commit suicide. I hope not one of my readers will think themselves too good to take steps to prevent an intended or an expected suicide or

to take care of their insane, for I assure you that if you think yourselves too good to make use of lawful means to save the life of an unfortunate fellow being, you are not good enough to get to heaven. Remember, as above stated, that the Son of God and the good Samaritan did not think themselves too good to heal and have healed such persons. I have talked with some persons in the course of my life who advocated the doctrine that there was a certain time and a certain way allotted for each and every individual to die. If this be correct, it would go to say that it is no crime to commit suicide, and that being so ordained, his friends cannot prevent it, and the death, in that event, is not premature.

I hold that a majority of deaths that occur in the United States are premature. No death is mature unless the subject sickens and dies in peace on his pillow; therefore, the man who commits suicide dies before his time, simply because no friend has taken steps to prevent the blow. I will just ask those who look upon it as a disgrace to take such steps, (I hope however there are none of this class,) if they think it a disgrace for a woman to nurse and suckle the child she bears? The person who is sick and insane is very frequently in as helpless a condition and as feeble in mind as an infant, and if it be no disgrace to nurse one it cannot be to take care of the other. I hold it to be a credit to nourish both, and by neglecting that duty towards persons of feeble mind, unpleasant feelings arise and the subject commits suicide. How easily could this awful termination be prevented by the prompt exercise of medical care!

I have also talked with a few individuals who hold that men are perfectly sane when they commit suicide, and that they very well know what they are doing—committing the act solely to wreak vengeance upon those who have been accessory in bringing them down. I admit that it is in some instances done through a revengeful disposition in part, but I do not admit that they are sane. Others hold that they sometimes commit suicide on account of money, or some former crime that they have secretly committed—preferring death to acknowledgment. These ideas are erroneous. What good would all the money in the world do a man after he is dead, or why should he commit the act on account of any former crime, which would make bad worse? If they were to say that the unfortunate subject preferred death to bondage, tyranny and bad treatment, they would come nearer the figure. There is, however, no general rule without some exceptions.

When maniacs commit suicide they do it without reflection; they frequently throw themselves from a height, a circumstance which proves they are led by a blind impulse to the commission of the act, without premeditation, by the employment of a means the most easy and accessible. They not unfrequently find themselves walking their floors with a sharp edged instrument in the hand, attempting suicide. At this juncture of time they are governed by a sudden impulse, either of a beneficial or destructive nature; they are af-

fects by illusions, imperfect perception of the relation of things, and are pursued by panic terrors. They are the sport of their sensations or hallucinations, which constantly deceive them. One wishing to descend from a pinnacle—believing himself on a firm basis, mistakes his condition and precipitates himself into an abyss.

Esquirol gives the following striking views of self-murder in maniacs, which deserves much consideration. He says: A maniac, impelled by hunger, was accustomed to eat whatever came in his way. He died suddenly, and on examining the body they found a sponge which he had devoured, and which rested in the esophagus. Others destroy themselves while endeavoring to perform feats of strength and address. The feats of a maniac are of a peculiar character. Some believe that by striking their heads against a wall or the trunk of a tree they experience relief, as do cattle with mad-itch. The writer has, in the course of his life, struck his head against trees, walls, &c., vainly hoping to obtain relief. I have also found myself, on various occasions, standing on the bank of some river or large creek, ready to plunge into the murmuring deep, and also in the woods with one end of a rope fastened to a limb of a tree, and the other end around my neck. I have again found myself with the muzzle of a gun placed under the jaw, with my toe at the trigger, ready to let the contents into the head. In other instances I have found myself standing with a drawn pistol pointing to the right temple or to the heart, with the forefinger bearing on the trigger with some force. The checking powers, however, not having lost their whole force, would move up with energy and disappoint the fatal intention. But finally the checking and correcting powers all lost their balance, and I nearly effected suicide by drawing a razor across my throat. Notwithstanding all this, I am yet permitted by an all-wise God to continue to breathe, and am improving gradually every day. It is passing strange that my life is held so sacred and precious in the sight of Him who gave it—for what purpose He only knows—but I hope for a good one.

Esquirol states that maniacs destroy themselves at the commencement of the disease, being driven to despair. This class of patients take their lives because they have a knowledge of the disease which is commencing, which plunges them into despair. There are others who destroy themselves during convalescence, being rendered desperate by the excesses they have committed or ashamed of having been insane. In many instances persons are very much abashed to acknowledge themselves insane. They expect their friends to find out the fact. Those who are suffering from fever destroy themselves as other maniacs.

Esquirol also justly remarks that every case of mono-mania may lead to self-murder, whether the subject obeys his illusions or hallucinations or falls a victim to a delirious passion. A mono-maniac hears an internal voice which is constantly repeating "slay thyself," and he commits suicide in obedience to a superior power whose

mandate he cannot disobey. I maintain, however, that in such cases self-murder might be prevented by the friends of the unfortunate subjects treating them as insane persons.

He states that a man whose brain was deranged by some obscure and mystified notions, believed that he was in communication with God. I have no doubt of the unfortunate man's condition, for I have imagined myself thus situated on a thousand occasions, and firmly believed that I heard a celestial voice which caused me to spring from window to window and from garret to basement, when I eventually attempted suicide, I was lost in astonishment and wonder on finding myself wounded. It seemed as if some mysterious, luminous chariot was wafting me away to Heaven. I suffered more in imagination than in reality, but perhaps I was insensible of the extent of my sufferings.

Crichton cites many cases as examples of homicidal suicide, taken from German authors, (among them the following) and remarks that many of those unfortunate beings who constitute the subjects of his observations being unable to resolve to kill themselves, have taken the lives of others, hoping thereby to be condemned to death. Examples are given of those who, during a paroxysm of jealousy, anger or revenge, have slain the objects of their passion and then themselves. "We had," says Esquirol, at the Salpetriere, a woman who desired to hang herself. A brother having become enamored of his own sister, on learning that she was about to be married, stabbed her and threw himself from the window. A shoemaker, for ten years a melancholist, imagined that the purchase of a house which he had made was the cause of his misfortune, and during a fit of despair he slew his wife and three children, and would have slain the fourth had it not escaped his rage. After this horrible sacrifice he laid open his own abdomen, but the stroke not being mortal, he raised the instrument and transfixed his heart. This man enjoyed a good reputation and was of a mild disposition."

Thus those wretched beings who destroy others before they commit suicide, obey those vehement passions which lead them quickly to this double homicide. In some instances they are aroused by passions which are slow in developing themselves. There are others who murder the tenderest objects of their attachment and then kill themselves, being unwilling to be separated from them, and believing that they will be reunited after death. In other instances they slay them in order to preserve them from the trials of life and the dangers of condemnation. I will state the case of a female under good moral character, who suddenly became deranged and was left at noon-day at her own residence with an infant child which she had borne. On the return of her husband he found his darling infant slain by the hands of its mother. She had even gone so far as to cut up and salt the poor child in a churn. She imagined that it was a fatted pig, and was no doubt wholly insensible of the awful consequences of committing so heinous a crime. Protective measures

were adopted by her husband, and fortunately, for instead of this case terminating in suicide, she measurably recovered from the shock and became tolerably cheerful, though no doubt a remorse of conscience pursued her through life. She was still living, however, a few years ago, as I heard of her in 1832 or '33. Her husband detected her condition and pursued a prudent course towards her, otherwise the poor frightened woman would have been in a deplorable condition.

Many mono-maniacs permit themselves to pine away and refuse all aliments, believing that in this way they may be prepared to die easily. The father of the celebrated Barthey allowed himself to die of hunger at the age of ninety, in despair at the loss of his second wife.

Suicide is less frequent among women than men; the exaltation of their sensibility, the transports of their imagination, the exaggeration of their tenderness and their religious affections produce maladies opposed to suicide, from which they are still further removed by the gentleness of their disposition and their timidity. They suffer from the vapours and other nervous diseases and become insane, and when they do take their own lives it is usually love or lypomania that leads them to the commission of the act. I will venture to say that the proportion of men to women who commit suicide is four to one.

Some authors speak of epidemics of suicide which have been confined to women. The appearance of an epidemic form of suicide is most singular. Does it depend on a latent condition of the atmosphere—upon imitation, so powerful in its influence over the determinations of men—upon those circumstances which produce a revolution in a country—in fine, upon any governing sentiment? It is evident that these temporary epidemics are the effects of various causes, and confirm what has been already said.

Esquirol gives an account of one woman having hung herself, other women felt themselves impelled to follow her example.—Also, some years since, in the environs of Etampes, a priest hung himself, and in a few days after two others also destroyed themselves, and some other persons imitated them.

In addition, I will here drop another remark relative to my own case. Upon the very day of hearing of the death of my brother by drowning, (referring to it in a former page, and which was the first cause of my insanity) I made an attempt at self-murder by drowning. I remember distinctly to have walked on the banks of the Big Bigby for a time, and occasionally stop stock still. I would then sit down for a while and rise fully determined in my own mind to plunge into the water and put an end to my existence. I thus pondered upon the impropriety of making the leap for at least half a day, making the attempt at intervals. Again: I never heard of a man committing suicide with a razor or knife, or committing self-murder in any way, but what I was impercepti-

bly led to make the attempt in precisely the same manner, but I never unfolded this to any person living—no, not even to my own bosom companion, until I brought it into action, which to many persons may seem passing strange, especially those who are uninformed upon the subjects of insanity, mono-mania, mania or suicide; but to those who know anything about the disease it will not be surprising, for I assure you, as heretofore stated, that the man who makes it notorious that he intends to commit suicide, will nevertake his life; it is the very last thing he will do. He will evade the subject whenever hinted at, and will converse freely on any other subject in preference to the one in contemplation. Many other cases might be referred to, but these are sufficient to keep every rational mind on the alert where an intended suicide may be suspected.

As I have given you a piece of poetry at the close of each subject throughout the book, I will here insert the description of a woman found drowned, which is taken from a collection of poems published by Wood:

Touch her not scornfully,
Think of her mournfully
Gently and humanely:
Not of the stains of her,
All that remains of her
Now is pure womanly.

Who was her father?
Who was her mother?
Had she a sister?
Had she a brother?
Was there a dearer one
Still—a nearer one
Yet than all other?

Alas for the rarity
Of Christian charity
Under the sun!
O, it was pitiful—
Near a whole city full,
Home she had none.

Where the lamps quiver
So far in the river,
With many a light
From window and casement,
To garret to basement,
She stood with amazement!
Houseless by night.

The bleak wind of March
Made her tremble and shiver,
But not the dark arch,
Or the black flowing river.

Mad from life's history,
Glad to death's mystery
Swift to be hurled,
Any where—any where—
Out of the world.

In she plunged boldly,
No matter how coldly
The rough river ran.
Over the brink of it
Picture it, think of it,
Dissolute man!
Lave in it, drink of it
Then if you can.

THE POSSIBILITY OF APOSTACY.

IN the different religious denominations various and different creeds and doctrines of faith are held on the possibility and impossibility of apostacy. I hope it will be no intrusion upon the readers of this book for me to give my views in a short and comprehensive manner on this subject, as I conceive that the subjects of insanity and religion are closely allied; and as this subject is intended for the closing of the book, and stands entirely separate from the others as regards its place in the book, it cannot possibly clash with the subject of insanity, but, in all probability, will throw some new light upon that and some other subjects herein contained.

I would advise all ministers of the Gospel to refrain from preaching up the doctrine of election and reprobation in its broad and harsh terms—that God fore-decreed and fore-ordained all things whatsoever cometh to pass, and that man cannot prevent it. I conceive it to be a dangerous doctrine to preach to a young and rising generation. If he thus decrees, he must be the author of sin. Would any man in the present enlightened age of the world say that God decreed that a midnight assassin should wilfully, with malice aforethought, plunge a dagger to the heart of his fellow man and usher him into the presence of the judge of all the earth? If so, you would charge him with the murder; for if he has decreed thus, the act could not be prevented. Or would you pretend to charge your Creator with having decreed that you should drive your insane or idiots from your fireside conversations, and knock and cuff them about as if they were dumb brutes, or build a pen for them and throw an ear of corn to them as you would to a hog, or a chunk of meat and bread, as you would feed a dog, or as if they had neither a soul to be saved or lost. It is a nice way to heal. It only sinks the poor unfortunate soul into a further state of desperation. God decrees no such things, and the man who stands up in the face of authority and charges him thus, charges him falsely, and will have to render a strict account in the last and final day for advancing such erroneous ideas; and the man that would treat the insane or idiot thus should be hung upon a gallows or burnt at a stake.

If he decrees any thing, it is that you whom he blesses with the power of thinking for and taking care of yourselves, should take care of your insane and idiots, and if you live in that neglect you

break his decrees and receive to yourselves the greater damnation. You cannot find a passage of scripture within the lids of the Bible, from the beginning of Genesis to the end of Revelations, wherein you are authorized to cheat and defraud, abuse and maltreat any man, much less the insane and idiot; but you can find where you are commanded to heal, teach, feed and cloth them. What do your Bibles teach you to do with the halt and the maimed, and those that are diseased either in body or mind, let the disease be of whatever character it may? Read it and you will learn. Remember, it is the book of all books.

I maintain that a soul may be borne of the spirit of the living God, by the efficacy of the blood of his son Jesus Christ being applied to his heart, and have a bright manifestation of his acceptance with the Father, and backslide to a considerable extent, and yet become reclaimed and healed of his backslidings, purged of his old sins, and received into the favor of God again. But if he entirely apostatises and denies his Lord, Judas like, it is impossible to renew him unto repentance again, seeing he has crucified his Lord afresh and put him to an open shame. It would have been better for him that he had never known the way, than, after he has know it, to depart from it; and he stands exposed to a heavier curse from the wrath of a sin avenging God, than the sinner who has never been converted.

I do not hold that a man may embrace religion to-day and lose it to-morrow, but that he may gradually diminish in his religious duties until it will even become a burthen to him to repeat the Lord's prayer. Let him that thinketh he stands, take heed lest he fall; and if you should fall into the pit from this high station, once having been in the favor of God, living under his kind protection and chastening rod, mark ye, it will be hard work to get out of it again and become initiated into the favor of God.

Suppose you plant a vineyard and sit down and say to yourself, "I have planted my vineyard and anticipate a fine lot of fruit," and never cultivate it, but suffer it to be trodden under foot by the beasts of the forest, do you suppose that you would ever gather any fruit from the vines? It would be folly to arrive at such a conclusion. You would be most likely to gather thorns and thistles instead of grapes. But if you will prune and cultivate your vineyard, God will send rain in due season to refresh the growth of the vines, and in gathering season you will be able to gather bountifully of the fruit of, and may have twelve baskets left to carry up.

Just so in a religious point of view. God in his goodness sows the good seed of grace in your hearts, and if you go back into the world and return to the vomit or wallow in the mire, the good seed of grace will be choked by the thorns, devoured by the fowls of the air, or parched up by the rays of the sun, and the good seed of grace will die in your hearts and you will go with the uncultivated vineyard. But if you cultivate this good seed of grace sown in your hearts, according to the terms laid down in the book of God, he

will replenish the growth of the seed, and it will spring up and bring some sixty, some ninety and some an hundred fold, and you will be as a city set on a hill, giving a brilliant light to all around you, and you will rank with the cultivated vineyard.

Again: If you plant a field of corn and sit down and do not cultivate it, would you expect that the Son of God would descend and cultivate your crop for you? or would you not expect to have empty barns during the winter, and your stock to perish for the want of food and with cold? But if you would cultivate your crop well, you wight expect in gathering time to have your barns and garner filled to overflowing with grain and provender.

Just so in a religious point of view. It is just as reasonable to suppose that the Son of God would descend and cultivate and prune your vineyard and plough your corn, as it is to suppose that he would descend personally and feed, cloth and heal your insane and idiots. He descends in spirit and blesses the means which he may place in your hands by which you might heal if properly administered.

Again: Suppose you were to set out to go from this to the city of Washington, and when you reach Wheeling, Va., face to the left about and come back to the city of Nashville. Do you suppose you would ever reach Washington in that way? But when at Wheeling, if you would face to the right about and persue your journey, you would soon arrive at your place of destination.

Just so in a religious point of view. If you set out to live a religious life and run well for a while until you reach the prime of life, and get in sight of Paradise or the promised land, living under the protection of a divine hand, and receiving from it daily spiritual and temporal blessings, and reaching this point, face about and go back into the service of the divil, do you suppose you would ever reach heaven or enter into the city of God? If you do, you are very much mistaken. But when you get in site of Paradise or the promised land, if you would face to the right about and pursue your journey according to the terms laid down in the holy will of the Son of God, you, through the mercy and goodness of God, would reach the heavenly city and enter into the joys of thy Lord; and as corruption puts on incorruption in the conversion of the soul, and remains during this spiritual journey through the variegated changes and scenes of life, it remains in this state of incorruption and mortality combined. Notwithstanding you may be in a state of incorruption, you are still mortal beings—possessing mortal bodies and human nature; and if you live faithful to your Creator in the discharge of your different duties towards him, you will enjoy the peace and sunshine showered upon your outgoings and incomings by a kind protecting hand; and in the trying and final hour mortality puts on immortality, and the soul takes its heavenly flight, borne up by the power of God, and will be received into the kingdom of God, where, at the right hand of the Father, it will forevermore bask in unfading

felicity. But take heed, while you are in this state of incorruption and mortality combined, lest you slip back into a state of corruption and be ranked with the five foolish virgins, and be found without oil in your lamps when you come to stand before the bridegroom of the supper of the Lamb, and be cast into the pit of darkness, where weeping and wailing will never cease. May my readers always have oil and their lamps well trimmed, that they may be classed with the five wise virgins, and permitted to partake of the supper of the Lamb.

As it regards election and reprobation, you are elected or reprobated in the hour and article of death, according to the manner of your conduct through life. Do not understand me to say that man of himself, short of the goodness of God, can make his election; but by living in the discharge of the different duties enjoined upon him, as laid down in the book of God, he makes his calling and election sure.

Suppose two men become candidates for an office of profit or honor, and one, by his good conduct, gains the confidence of the people, you cast your vote in favor of the man of good conduct—therefore his election is secured to him for his good conduct. But the other, by his misconduct, loses the confidence of the people and thereby loses his election. Just so, by your good or bad conduct, you secure to yourselves your election in the favor of God, or make your reprobation and lose your election in the favor of Him. James says, "Show me thy faith without thy works, and I will show thee my faith by my works." Still, after we have done all, we are nothing but unprofitable servants. Remember Lot's wife looked back at the destruction of Sodom and turned to a pillar of salt. I would advise all ministers of the Gospel, when they undertake to preach the word of the Son of God, to arise, take their texts and stick to them, preach the doctrines of the Bible according to the light thrown upon the subject, personate no man, and when they get through to be very certain that they quit. For a minister of the Gospel, who stands between the living and the dead, to arise and take his text and preach until he is about half through his discourse; and then quit the subject and begin to personate his congregation, and say, "You, sir, and you, sir, have got to go to the devil, and the balance, or a few of the chosen of us, have got to go to heaven in a hand-basket," is only making a mock of the ministry, and very frequently makes bad impressions on the minds of his audience.

I would advise medical men, when they undertake to heal their patients, to be very certain that they do heal. You may heal a man and you may heal at him. A real medical man can heal, and a quack can heal at his patient. If a man be taken suddenly sick and sends for you, he is considered your patient until he gets well, dies or orders you to stop your visits. If you do not intend to treat him as your patient, I would advise you not to pay him the first visit. Thus he would know what to depend upon, and his friends would procure other medical aid. Never neglect your patients, for many

a life is lost for want of proper attention, and the blame must attach to the physician. Medical men are instruments in the hands of God to heal, or instruments in the hands of the devil to hurry them into eternity. I have paid doctors several hundred dollars in the course of my life to be healed, but they invariably pursued a rigid course, and always left me in a worse condition than they found me; hence they destroyed my constitution and mental faculties.

I hope the reader will not conceive, in my remarks in a former page, where I held that baptism by immersion to be the only true mode, that I intended to convey the idea that it was regeneration, or even running before or with regeneration, but on the contrary, regeneration should run before baptism. You may plunge a man to the bottom of Cumberland river, or pour all the water in the river upon him, and if he is not born of the spirit of the living God by the efficacy of the blood of his Son being applied to his heart, it will never save him. As before stated, baptism is not the putting away of the filth of the flesh, but the answer of a good conscience. I hope the ministers of the Gospel and medical gentlemen will not consider that I have been personal in my remarks either to themselves or churches, for my intentions are far from causing any ill feelings.

There was a certain rich man who fared sumptuously every day—poor Lazarus lay at his gate and begged the crumbs that fell from his table. Lazarus died and was received into Abraham's bosom. The rich man died also, and lifted up his eyes in hell and saw Lazarus afar off, and prayed to Abraham to let Lazarus dip the tip of his finger in water and cool his parched tongue; but there was a great gulf fixed between so that no man could pass. He then prayed that Abraham would send him back, that he might warn his five brethren not to come to that awful place of torment. "Not so," said Abraham. "They have Moses and the prophets, and if they will not believe them, they would not believe even if one was to rise from the dead." The writer of this has been raised from the dead: will you read and believe him or not.

Jonah was called of God to warn the Ninevites,
Lest he that great city should destroy;
He fled from his presence both by day and night,
And on ship at sea took voyage.

But him the spirit of God did pursue,
And when the waves rolled high
They did cast lots and Jonah over threw;
God had a fish prepared close by

To preserve his life and make him his duty do.
So he did return again to obey the Lord,
And warned the Ninevites of their overthrow;
They repented at his preaching and were spared.

So did he prepare close by a great Fain,
My wounds to heal,

And caused me to breath again,
These mysteries to reveal.

So he this great Asylum hath prepared,
To unfold these secrets and spare my life;
Will the people read it and be spared,
Lest He this great world might set on fire?

I hope no man will think I'm personating.
By using the Alphabet to unfold;
If they do they will be contemplating
Something yet untold.

This work will o'er this wide domain be spread,
So you will sweep off the first edition with your silver brooms,
For in its precepts contains both meat and bread,
That I may pay the printer and furnish all your reading rooms,

Perhaps some gentlemen, to look and show smart, have written some scurrilous pieces and put them in print about me; if so, I will answer them by placing them in their arithmetic in the rules of Loss and Gain, as all men who place their names in public print either lose or gain laurels. I will ask them to count up the cost and see if they can tell how many laurels they have lost or gained, as it is not reasonable to suppose that gentlemen could possible gain any laurels by becoming the defamers of, or the declaimers against Insanity. I have seen some smattering eloquence, the writers of which, I suppose, alludes to me. First take the beam from thine own eye, and then thou cans't see clearly how to take the mote out of the eyes of the insane. Thus they might see how to get upon the right side of the fence upon the most important subject in the world.

I noticed in some of the scurrilous pieces above alluded to, (the writer of which I suppose allude to me, though if mistaken I ever stand ready for correction) that some one of the authors charge me with having been in the habit of visiting houses of ill fame. In answer to that, and in defence of the character of my orphan children or others of my friends whom it may concern, I will defy any man living to produce the proof, from a respectable source, that I have ever had a child, living or dead, except those born of my own wife, with whom I was lawfully married on the 29th day of June, 1826, in Maury county, Tennessee. I never was a visitor of houses of ill fame during the whole course of my life, except in one instance, and then I was forced in by violence by a couple of pretended friends, some time in 1835, in the city of Nashville. Neither was I ever guilty of murder, except an attempt at self-murder while in a state of insanity. Neither was I ever guilty of theft, unless failing to meet my contracts be theft, and if that is considered theft a great many very honest men are thieves. On the contrary, as was the case with the young man that went down to Jericho, I have been defrauded of the last dollar I had in the world on several occasions, and yerked out of means in various ways by unjust and unfair measures, when I was sick and insane, enough to make any of my

readers independent. At a time when I did not know the value of one dollar, they parted my raiment and cast lots for my vesture.

I see another writer charges me with having shipped twenty millions of souls to Jamaica, and thus betrayed my country. I never shipped a soul to Jamaica or any other government in my life; nor was I ever beyond the limits of the United States, either in person or correspondence. It would be a strange phenomena in a man's life if he could do all these things and be in his own country all the time.

I have been told that other writers have asserted that it was me who brought the cholera from another country to this, which is erroneous, and would be equally strange to even suppose that a man could bring the cholera from France to this country when the wide ocean is between the two governments, and the man never out of the United States. I will leave their broad and unfounded assertions and problems for themselves to solve. The very face of their assertions bears the color of falsehood.

I never was an abolitionest in principle or a member of an abolition society. It is passing strange that a few designing individuals, reckless of the welfare of the unfortunate, should select me from the insane portion of the human family to make their thrusts and pass their darts at in preference to all others, when it is a fact that the more refined, high-minded and honorable part of the community are disposed to sympathise at my misfortunes.

I did not intend to notice these scurrilous pieces or their authors in this book, but I give this short sketch in defence of the character of my children, and will write no more on this subject unless I see more charges from their pens.

As I offered a reward of five hundred dollars during my life for any man to detect my condition, and act upon it as they should do in cases of insanity, I will now offer a reward of one hundred dollars for a work upon any subject not herein contained, to surpass all of these subjects combined, from the pen of any man that is precisely in my condition, without the aid of any second person. The balance of this year will be allowed for the production, to be adjudged of by a committee of respectable and talented gentlemen, to be selected by the parties from among the citizens of Nashville. It must be original, as is this, and accompanied with proof of the fact from a respectable source.

YOUTH AND FUTURE LIFE.

CHARMED by the voice of fame and allured by the hope of wealth, the youth forsakes the parental roof in quest of the happiness and honors of time things, which are perishing in their nature. His first grand object is to seek one among the fair offspring of the land to cheer and buoy him above the sordid cares of time. His eyes are fixed upon one whose faultless form and airy step is altogether lovely: he enters upon the stage of a hymenial life with her; she immediately becomes a minister of mercy to direct and lead him to realms of unfading felicity, or an enchanting companion on the road to perdition. May every female reader of this book be a minister of mercy—I hope not one of them will be an enchanting companion. They live thus together, sharing each others' joys, as the brilliance of the meridian sun, or the ills, sordid cares, enchantments and allurements of the prince of the power of the air, until the messenger of death demands his terrific claims and she is swept from his embraces. He gives way to that peevishness which is too often attendant upon gray hairs; the world begins to wear a sallow hue; every thing seems changed save some favorite child, on whom is fixed all his love, until he pays the last debt of nature, and enters into another and better, or worse existence. The immortal part will then stand before the judge of all the earth, to share a portion of her sufferings in endless pain and woe, wrought up by the ills of this life, or enjoy with her the fruits of their labors gained by a Godly course and pious conversation. They meet the offspring of their bodies in the haven of repose and eternal bliss, and each shall receive a bright crown of never fading glory. He can then say, as one of old, "I have fought a good fight—I have kept the faith—I have finished my course; henceforth there is a crown laid up for me—a crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not unto me only, but unto all those that love his appearing." His dying couch will be surrounded by friends, and he will bid farewell to all time things, imploring the mercies of a beneficent creator to rest upon their heads; bright seraphs will conduct him through cold Jordon's icy arms to join the patriarchs, elders and the hosts of heaven, and seat him at the feet

of his Redeemer, where he will pluck the ambrosial fruits prepared for him by the Father of us all.

The blessed of the Lord will patiently await their final doom until the sounding of the last loud trump, when the archangel Gabriel shall descend and place one foot upon sea and the other upon land and proclaim that time shall be no more; when the seas, mountains and dales will be in one general conflagration, and be consumed as the drop of potter's clay or the crater of the volcano. The dead in Christ will be first aroused from their mouldering urns, mortality will put on immortality, and outstrip in their heavenly flight the tornado of heated flames, and fly through the trackless air to that home where pain and trouble never comes, there to put on white and spotless robes, receive a crown and golden harp, drink of the waters of life and shout victory and praises to the Redeemer through endless ages.

Walk with me, if you please, on board the old ship of Zion—her sails unfurled, her banners hoisted high, her flag of peace inviting passengers to embark, the grace of God her mariner, and Jesus Christ her chief captain, to lead each passenger and way-worn traveler, through the merits of the blood of a crucified Redeemer, to her port of destination, Heaven. Who would not seek a passage on this great ship? If you have not obtained permission from the great captain of the vessel for a voyage, this is the very day to make application, less a passport might be refused in future. The doors of the ship stand wide open, and the captain is reaching out his hand to invite and conduct you safe to the gates of Heaven. Read the holy will of the son of God, and you will find in plain terms how, where and to whom to make application, what door to knock at for admittance, a description of heaven and the terms of admittance through the gates, which is without money and without price—the sum having been paid in advance more than eighteen hundred years ago on Mount Cavalry.

The summer breeze was sighing my auburn locks among,
Pale was my cheek and hollow, where traces deep were drawn,
Whilst near a harp was lying, neglected and unstrung,
Of some mysterious sorrow that wasted life's fresh morn.

How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain,
If there I meet thy gentle presence not.
Nor hear the voice I love, nor read again
In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there—
That heart whose fondest throbs to me were given?
My name on earth was ever in thy prayer,
Shall it be banished from thy tongue in heaven?

In meadows fanned by heaven's life-breathing wind,
In the resplendence of that glorious sphere,
And larger movements of the unfettered mind,
Wilt thou forget the love that joined us here?

The love that lived through all the stormy past,
And meekly with my harsher nature bore,
And deeper grew and tenderer to the last,
Shall it expire with life and be no more?

A happier lot than mine and larger light
Await thee there—for thou hast bound thy will
In cheerful homage to the rules of right,
And lovest all and renderest good for ill.

For me, the sordid cares in which I dwell,
Shrink and consume the heart as heat the scroll,
And wrath hath left its scar: that fire of hell
Hath left its frightful scar upon my soul.

Yet though thou wear'st the glory of the sky,
Wilt thou not keep the same beloved name—
The same fair thoughtful brow and gentle eye,
Lovelier in heaven's sweet climate, but the same?

Shalt thou not teach me in that calmer home,
The wisdom that I learned so ill in this—
The wisdom which is love—till I become
Thy fit companion in that land of bliss?

And were wistful glances cast towards my wooing lyre,
I might not check its lurings, but seize my harp again,
And half suppressed, advance, as stirred the poet's fire,
And quick to numbers tuning, awake its mournful strain.

CONCLUSION.

IN conclusion, I must, in justice to my old and faithful friend, the editor of the Nashville Union, and also to the publisher, return my heartfelt thanks for the liberality extended to me in my present pecuniary embarrassed condition. They have been my unwavering friends in aiding me to get my work before the public.

I trust that a close adherence to the precepts herein laid down will be the means of saving the lives of millions of my fellow-beings who now are and may become mentally deranged. As five thousand souls were once fed with two fishes and five loaves of bread, I fondly hope that the proceeds of this work will feed my five orphan children. As I have no two-penny loaves and fishes to predicate the publication on, I am much gratified to find my old friends, with whom I have been intimate from my boyhood, marching forward without hesitation, in one solid phalanx, to aid me in the sale of my work, which I have completed under the circumstances of a peculiar character.

The traveling preachers in the Methodist Episcopal Church throughout the United States are requested to act as agents in their respective circuits. Their orders will be promptly filled and liberal commissions allowed them for services.

There is, perhaps, nothing short of the goodness of God that can effect a final cure of my disease. I am perfectly resigned to His will, and await his final coming and decision with hope.—Soliciting an interest in the prayers of the followers of the Son of God, I bid my readers an affectionate adieu.



